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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., May 31, 1934

NEW SERIES
VOLUME XXXVI No. 22

Baptists Near and Far

L. M. Cole, superintendent of the Louisiana Baptist Orphanage died recently. He was the third superintendent this institution has lost by death in the past few years.

The report from the First Church, Hattiesburg, is that all previous Sunday school attendance records were broken in May. The average was 855 for the month.

The Southern Baptist Editors Association elected J. E. Brown of the Word and Way president, O. P. Gilbert of Georgia vice-president, and O. W. Taylor of Tennessee secretary-treasurer. New Orleans was selected as the meeting place of the mid-winter conference.

The W.M.U. registration at this year's meeting was nearly double that of last year. The sisters postponed for a year the vote on the questions of having annual or biennial meetings, and of having their convention at a different time and place from the Southern Baptist Convention.

Dr. McConnell introduced a resolution in the S. B. Convention requiring reports of important committees to be published in the denominational papers at least two months before the Convention meets. It was referred to a special committee for a year's study. What are the brethren afraid of?

If anybody has declined to join the hundred thousand club to pay Southern Baptist debts on the ground that he doesn't want his money to go for debts, he is simply fooling himself. The debts have to be paid and if they are not paid by contributions made through the 100,000 Club, then the money will have to be paid out of the regular contributions. The 100,000 Club is only a means of hastening the payment and getting the obligation behind us.

Louisiana Baptists and every good cause lost a great helper last week in the death of Mr. W. H. Managan of Lake Charles, La. He loved the Lord and delighted to serve. He had been president of the Baptist Convention of Louisiana and a member of many boards on which he served with great acceptance and generosity. We were made acquainted with his worth by association with him on the board of trustees of the Baptist Bible Institute, to which he was a liberal contributor. The chapel of the Institute was named as a memorial to him.

FORTUNATE

We are extremely fortunate to be able to announce that brother J. E. Byrd has secured Dr. M. E. Dodd to speak on the first day and Dr. J. B. Lawrence to speak on the first and second days of the Statewide Evangelistic Conference, Mississippi College, June 11th-15th, Dr. Dodd to speak at eleven o'clock Monday morning. Surely every one who possibly can will be present to hear these messages and all the other messages of the entire conference. Remember room and meals are to be only fifty cents per day for each person who attends.

J. S. Riser, Jr.,
Chairman.

May 28, 1934.

If the daily papers give little space to our conventions, it is a good omen. It means that the brethren are behaving themselves well. And that isn't news.

If you have any doubts about the effectiveness of advertising, look at the devilment that has been done by the advertising of cigarets. Who started the women to smoking?

A mass meeting was held at Eupora Sunday in the interest of prohibition. The meeting was held in the Methodist church. A. C. Webb of Mathiston was made chairman and J. B. Middleton vice-chairman.

Columbus and Lowndes County have organized and are working confidently to bring out the dry vote on July 10. There was a monster rally at the Baptist Church Sunday in which the city was well represented. Mr. W. N. Puckett presided and Prof. B. L. Coulter was chief speaker.

Chaplain Frank M. Wells says the man in charge of the District of Columbia jail told him there are ten times as many arrests in Washington now as there were before repeal, most of them drunken drivers.

In May the Jones County Home for Tuberculars was opened by an appropriate program. This is the first of its kind in the state, which ought to be followed by many other counties. There are twenty individual cottages. These were made possible by the cooperation of the CWA and the supervisors of Jones County.

The Religious Herald passes on the information that there is one Jew in the President's cabinet, two on the Supreme Court and ten in the House of Representatives. Of these last, five are from New York, and one each from, New Jersey, Connecticut, Pennsylvania, Illinois and California. Quite a number of others are in administrative or diplomatic positions.

The NRA codes of fair competition require that "no member of trade or industry shall defame a competitor by falsely imputing to him dishonorable conduct, inability to perform contracts, questionable credit standing, or by other false representation, or by falsely disparaging the grade or quality of his goods." We could wish that these requirements might not be necessary in any Baptist institution.

Somehow our old fashioned Baptist democratic spirit balks at that phrase "this administration," when used by our honored president of the Southern Baptist Convention. If we understand the original intent of the office of president of the Convention it is not administrative nor executive in the sense of initiating or carrying out the policies of the denomination. He is a presiding officer. True, there has been a tendency of late years to magnify the office into something more than this. It seems to have started a few years back with the "President's address," which always involves the danger of carrying a semi-authoritative message. The president of the United States by the constitution is vested with some measure of legislative responsibility. But the constitution of the Southern Baptist Convention is different. We believe it is a good thing to hold fast the form of some words. And in this day of relegating democracy to the rear, to the shadows, we are just a little uneasy when the language of Ashdod, or fascism, invades the streets of Zion.

There were said to be 6,000 messengers at the Fort Worth Convention and as many more visitors.

Mississippi College summer school opens June fourth. The second summer semester begins July 12, ending August 18.

A large congregation gathered at Summit to hear the sermon by Rev. J. B. Quin to the graduating class on last Sunday night.

There are some people, who if they do you a kindness, never forget it. If you do them a kindness, they never remember it. There are others, for whom let us be grateful, who are just the other way.

In the first chapter of Peter's First Epistle, we have "divine power," "divine nature," and "divine likeness," or godliness. The Christian life is produced by divine power, it imparts the divine nature, and produces the divine likeness.

In publishing last week the list of this year's graduates of Blue Mountain College an important omission occurred. By some error the name of Miss Elizabeth Fair of Louisville was left out. She is from one of the best Baptist families in Mississippi, and takes the B.A. degree.

The "Crusaders," God save the name, had a meeting in Jackson recently, according to newspaper accounts, to help bring liquor back to Mississippi. They say it is a temperance measure. But there is not a man among them who has ever been in a fight for temperance, in all the battles we have had on this question.

The report on Advisability of Creating an Agency on Social Research, made a year ago at Washington by Dr. E. M. Poteat and discussed this year at Fort Worth was deferred another year. This is well, both because it is an important matter and because our people have not thoroughly considered it.

When John the Baptist began his ministry he went to the country and not to the city. The crowds came to him, not he to them. And you remember that in the beginning he picked out a good place to baptize, down at the Jordan. He had faith to believe there would be a big baptizing and there was.

Senator Roberts puts the revenue from the liquor sales on the same basis as fines for law violation. It looks as if anybody could see the difference between punishing people for wrongdoing and selling them the privilege of wrongdoing. Well said Isaiah the prophet, "The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

And while on this matter of making democracy safe among Baptists, our own people in Mississippi need to watch their steps. Two years ago we innocently voted to make the president of our State Convention a member ex-officio of the Convention Board. Well, now, maybe, perhaps, we are making mountain out of a molehill. But "we are wondering" (to quote a lot of good brethren) which way this Baptist bunch is headed. You will recall Dr. Broadus' likening Baptist folks to a herd of horses on the prairie. Each one is absolutely free, but they do stick together and go together. Yours for a continuing democracy till Jesus comes.

WHY I BELIEVE THE BIBLE

J. E. Wills

In "The New Hampshire Confession of Faith" the following declaration concerning the Bible is made: "We believe the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth, without any mixture of error, for its matter; etc."

The purpose of this article is to mention some of the reasons why we may believe that the Bible is the Word of God, that it is The Truth, and that the salvation of man is its aim. If I know my heart I believe all of that:

First. Because it is the most reasonable thing in the world that God would converse with men. In fact, it is unthinkable to suppose that He would not. He created man in His image, capable of fellowship with Himself, and the fact that that fellowship was broken by sin does not diminish the probability of that holy converse, for the reason that it did not change the nature of the loving God. Therefore "at sundry times and in divers manners" He spake, until finally He came in the flesh as the incarnate Word and spake as never man spake. The Bible is the record of it all.

Second. Because of the unique impressions the various writers had as to what they were doing while writing. As Moses wrote the law he felt that it was God's will he was writing down. As the prophets spake they felt that it was "The Word of the Lord" come to them. As the poets sang they sang in the language of the Almighty. And as the apostles wrote to the various churches and groups they felt that that too was "by the will of God." The subjective consciousness of the writers bespeaks the objective influence of God upon them as they wrote.

Third. Because of the character of its subject matter. The very nature of the Bible is just different from that of any other book. It deals with things spiritual, not material. It portrays God and His love, man and his sin. Christ and His sacrifice, and salvation and its joys. It is the Truth of all that is spiritual and eternal. It speaks the language of history, of poetry, of prophecy, and of experience. It took millenniums for its compilation, and is eternal in its applications. The very nature of the Book marks it as supernatural.

Fourth. Because in dealing with that subject matter, the Bible meets man's supreme need. If any one thinking of a prodigal world, wandering away from God wasting all spiritual and holy endowments in sin, should contemplate the greatest needs of such a world, he would find himself contemplating the very things the Bible gives. He would inevitably find himself thinking of the need of a vision of God, of a description of the experience of sin, and of the message of a salvation of hope. The Bible is just that thing. It could not have just happened thus. It is the Word of God to a world lost in sin. It meets its supreme need.

Fifth. Because of the testimony Jesus bore to that part of it that existed in His day and the use He made of it. He referred to the Sacred writings as "The Commandments of God" and rebuked the scribes for making them of none effect by substituting their traditions. He testified that "God's Word was Truth." He read the Law of the Prophets in the synagogues and made them the basis of His preaching. He foiled the tempter by simply stating that "It is written" and quoted the Bible. He said heaven and earth would pass away before one jot or tittle of the Law would pass till all was accomplished. Jesus accepted without question the fact that the Bible came from God, was His Word, and was to be final in all matters of spiritual need and religious duty. The attitude of Jesus to the Bible convinces me.

Sixth. Because of the influence it has exerted, and is exerting, on the world. It has done and is doing what no other book or books can do. It has reconditioned civilizations of the world. It has

made anew standards and ideals of men. It has transformed human lives. Excerpts from it have been read and hearts have been changed. It has served as the basis of all civil law and good practice. When nations ignore its teachings they fall, when they embrace its teachings they survive. It has held and is holding the interest of more people than any other book. It is still the world's "best seller." Fifty years ago Bob Ingersoll rode into Denver to deliver a lecture. He prophesied that in fifty years there would be no Bible believers in that city. The fifty years are up, and some to spare, and more than "one hundred thousand copies of the Bible are sold in Denver every twelve months." It is that way elsewhere. It is because the Bible satisfies the soul as no other book can.

Seventh. Because of its power in personal experience. Some one has said "it finds me." It does find us wherever we are. If we are in sin, it finds us to convict. If we are in service, it finds us to inspire. If we are in sadness, it finds us to comfort. If we are depressed, it encourages. If we are rejoiced, it directs us to praise. Wherever we are and however we are it fits into our experience as none other does. It helps us. I sat by the side of an old man nearing death and read from it. He said "Your reading from that book has an influence on me that I can not describe. It is so comforting." In my own personal experience, when I need help of some sort, I find it in the Bible. The simple reading of the Book gives my soul a perspective that takes away fear and dread. I believe the Bible is my Book from God.

A WEEK'S TOUR OF SEVEN CITIES IN Bessarabia, RUMANIA

The following letter has come from brother Craighead, who for a number of years has done excellent work with our missionary force in Europe, and who knows exactly what Southern Baptists will be interested in seeing in Rumania. It is to be hoped that many who go to the World Alliance will claim the privilege of letting Missionary Craighead direct them through these seven cities.

"Once a queen went a long distance to test the wisdom of Solomon; on another occasion wise men came from the East to seek the Treasure of Palestine. And even this summer some will be coming from Berlin to Bessarabia, Rumania, to see what transformations have been wrought by the Gospel in the lives of men. For Bessarabia, like Palestine, is one of the cross-roads of the world, and is occupying at present the front line of battle against organized atheism in Soviet Russia. This politically-coveted territory became a field of activity of Southern Baptists at the close of the world war and has become perhaps their most fruitful field in respect to the number of conversions.

"To accommodate busy people we shall make this excursion in seven days through the main centers of our Bessarabia work, where our brethren in each district will be waiting to welcome us. The expense connected with such a trip will be comparatively small, as traveling in Rumania is not so expensive, and in many places our brethren will be glad to entertain guests.

"Leaving Berlin as soon as possible after the close of the congress, our party will take a fast train for Cernovitz, Rumania, where we shall meet our brethren from the Bucovina district on Sunday, August 12.

"The following is the outline for the excursion:

"August 13. We shall go by bus to Hotin, situated on the banks of the Dniester River, which is the present border between Rumania and South Russia. Since the river here is not more than a block wide, we shall get a close-up view of the other side. Here are also other interesting sights, including a famous old fortress.

"August 14. By train to Balti, the second largest commercial center of Bessarabia, and the heart of our most prosperous district. The brethren

there are preparing a surprise for the guests from abroad.

"August 15. By train to Kishineff, the capitol of Bessarabia. As the young people of Bessarabia will be holding a rally here at this time, we can expect to meet a lively bunch. But before we leave we must see the museum and the famous old prison located there.

"August 16. By train to Cetatea Alba, on the Black Sea, across from Odessa. Here we have another famous old fortress.

"August 17. By train to Bolgrad a city located on an arm of the Danube River, and a center of our Bulgarian work. The prettiest chapel in Bessarabia is under construction here, the grand opening of which will take place this summer.

"August 18. By auto to Ismail, a city on the Danube River, or by train to Reni, a city of the juncture of the Danube and Pruth Rivers. At Ismail there is another famous old fortress.

"August 19. By steamboat to Braila, one of the important port cities of Rumania. Here we have a growing church and attractive chapel.

"August 20. By train to Bucarest, where we shall hope to meet another group of delegates from Berlin. It will take at least two days to visit the churches and to see the interesting sights of the Rumanian capitol.

"Tourists who may be going from Rumania to Palestine will be met at the port of Constanta, Rumania, by some of our brethren of that city, where we also have flourishing work. Those wishing to return to America by the most direct route will be accompanied through Transylvania, Rumania, provided they wish to see some of the older and more developed Baptist work of that province. Transylvania was a part of Austria-Hungary before the war.

"It is the fond hope of our Bessarabian brethren that a colored brother from Africa or America may visit them this summer and inform them more about the need in Africa. Our Bessarabian brethren are beginning foreign missionary activity by giving this year one-half the support of a native African missionary, through the Southern Baptist Convention.

"Inquiries concerning further information about this excursion may be obtained by addressing W. E. Craighead, Str. Berzei 29, Bucarest, Rumania, and during the congress also those interested may make an appointment or get information at the office of the information bureau of the congress.

"Hoping to have the pleasure of accompanying many of our friends on this missionary excursion, I am,

Yours fraternally

W. E. Craighead."

Pastor C. C. Jones will be assisted in the meeting at Mendenhall beginning Sunday by his brother, R. R. Jones of McComb.

President Emeritus G. M. Savage of Union University and Dr. W. D. Powell graduated together from Union University in 1875. The school was then at Murfreesboro.

Dr. J. W. Mayfield of McComb paid our office a brief visit one day last week. He is looking fine after a hospital experience and expects to attend the trustees meeting at Mississippi College this week when his son is graduated.

Mars Hill College in North Carolina two years ago added a department of Home Economics. Next session a Department of Business will be added. It is well for young men and women to get even their business training in an environment of Christian ideals.

Worthy of being put in the "believe it or not" column is the appearance of the entire graduating class of fifty years ago at this year's commencement of Blue Mountain College. There were only three of those finishing in 1884 and all were present this year at commencement: Mrs. Pattie Lowrey, Miss Mabel Hutchings and Mrs. Cora Buchanan Youngblood, all of Blue Mountain, and the first two connected with the college. Miss Hutchins becomes professor emeritus. Dr. W. T. Lowrey, former president spoke appreciation of the class of 1884.

SPURGEON'S HANDS
By Rev. A. Cunningham-Burley,
Putney, London, England

Helen Keller who escaped from the isolation of her blindness and deafness by the power of touch, has invited us to observe the differences in the hands of people. They know all kinds of vitality, energy, stillness and cordiality. She recalls the hands of Mark Twain, so full of humour and whimsicality. Also the large and ample hands of Phillips Brooks, brimful of tenderness and a strong man's joy. Other hands are fidgety with nervous, fussy fingers. Some hands when they clasp ours, beam and bubble over with gladness—they throb and expand with life. To quote her more exactly:—"The hands of those I meet are dumbly eloquent to me. The touch of some hands is an impertinence. I have met people so empty of joy that when I clasped their frosty finger tips it seemed as if I were shaking hands with a Northeast storm."

John Adams Acton who has given to the world the small marble bust of Mr. Spurgeon, inclines to the belief that there is as much expression in a man's hand as in his face. Both are indicative of his hidden character. That being taken for granted, Mr. Spurgeon's hands make an agreeable and impressive study.

One instinctively associates the never fading initials of "C. H. S." with three things: Oratory, Benevolence, Friendship. Along this three-fold line, Mr. Spurgeon's hands are seen at their best.

1. IN HIS PREACHING, SPURGEON'S HAND AND TONGUE WENT TOGETHER.

In the early pulpit portraits, Spurgeon's right hand is always busy, keeping pace with his burning words and solemn appeals. Those who remember him will be the first to admit that the language of his hands as an orator was almost as convincing as his spoken utterances. By the uplifted hand he did nearly as much as his matchless voice could do. With his hands he invited and beckoned, commanded and invoked, encouraged and warned his hearers. With hands upraised he welcomed and dismissed his vast congregations. Hence he warned his students not to be careless in this direction. In one of his memorable Friday lectures we find him saying: "Our hands if once brought into subjection can become our best allies in the pulpit. We can talk with them almost as well as with our tongues and make a sort of silent music with them which will add to the charm of our words." In using his hands as instruments of oratorical expression, Mr. Spurgeon excelled to admiration.

2. IN HIS BENEVOLENCE, SPURGEON'S HAND AND HEART WENT TOGETHER.

No one will ever know the extent of his far-reaching generosity. His liberal hands were always bearing witness to his loving heart. Large sums of money were constantly being given to him for his own personal use, but he had a quiet way of dispensing such funds to persons in circumstances of need. A more generous man never existed than C. H. Spurgeon. Indeed, there were not wanting those amongst his friends who thought him a shade too generous and his love a little too indiscriminate. But this was to entirely misunderstand the man. Whilst standing to his own convictions, he would shut no one out from sympathy because of his religious views. Other things being equal, he would as soon help an African as an Anglican; a Mohammedan as a Methodist. He saw in men, women and little children souls for whom Christ died, and he would instinctively love and help them, in the spirit and for the sake of his Divine Master.

The catholicity of the Orphan Homes is a living witness to the fact that a loving heart and an open hand were Mr. Spurgeon's strong characteristics. No matter when or where the cry of human need reached him, he never failed to make a ready response. Oh, those kind hands of his! How gladly they received! How freely they gave!

3. IN HIS FRIENDSHIPS, SPURGEON'S HAND AND SMILE WENT TOGETHER.

Who that held Spurgeon by the hand can ever forget the experience? If blind, Helen Keller could have done so, she would have said with repeated emphasis: "There are those whose hands have sunbeams in them, so that their grasp warms my heart. It may be only the clinging touch of a child's hand or the knuckly grip of some grown-up person; but there is as much potential sunshine in those hands for me, as there is in a loving glance for others. A hearty handshake gives me genuine pleasure." Those Spurgeon hands, that welcomed students, greeted friends, baptized believers and received them into church fellowship, how warm and wonderful they were! Fingers, thick, round and rather stiff. Palm, pale and padded. Back of hand, brownish, hairless, with veins not seen. No other hands quite like them unless we mention the musical hands of Liszt, whose short pudgy fingers seemed sometimes to contradict the temperament of their owner.

May some of us be forgiven if sometimes we find ourselves saying:

"Oh for the touch of that vanished hand
And the sound of the voice that is stilled."

WINNING THE LOST
By W. S. Allen

Renewed emphasis is being given to the subject of evangelism. It is well that it should be. When we get back to realize that our main business is to evangelize the lost we may expect showers of blessing again. I have no plans or new suggestions to make about it. Somehow God has never seemed to work, so far as my experience is concerned, by any set plan or program. I have always found that "God moves in a mysterious way, His wonders to perform." He has His own way about things. We need often to sing, "Have Thine Own Way, Lord." We only need to be surrendered to the Lord and willing for Him to use us in His own way.

We are often reminded these days of the "New Deal" and the "New Day" that has come. We are often hearing it that we are coming into a "New Age." I am too dumb to see anything much that is new in the world about us. However a very learned gentleman informed me sometime ago that I was fifty years behind the times in what I was preaching. He said that what I was preaching was alright fifty years ago but that in this enlightened age in which we are living it was altogether out-of-date. He suggested that such old fashioned doctrines as sin and repentance and regeneration were altogether out of place in this highly cultured age. I guess I am a bit out-of-date because I find it very difficult to adjust myself to this "New Age" teaching. We often hear it said too that we are in a changing world and that we must adapt our method and message to this changing world. I am not foolish enough to suggest that there are not some changes going on. But what I am coming to is to say that so far as human nature is concerned I do not see much change. When I go to a funeral I hear the same heart-breaking crying and see the same hot tears flowing. I find that this "New Deal" liquor will make a man drunk still and send him home empty handed to his hungry children, to beat up his wife, and make his home a hell on earth. The drunkards I see reeling along the streets look just like the drunkards I saw thirty years ago. I hear on every hand stories of graft and dishonesty and of "man's inhumanity to man." Men are just as anxious to kill each other today as they ever were. I sit down and read my Old Testament as it tells the story of man and sin in the long ago and then I go out among men of my day and I see them doing the same things they did thousands of years ago. I cannot see that sin has changed. I have read some of these new books for our day. I have read "a gospel for a new age." I have tried out some of these new ideas but they don't work for me. I will tell you what I have found out. When I begin to preach

on sin and repentance and regeneration and heaven and hell and the judgment to come people begin to be saved. Congregations begin to increase too. Funny, isn't it? It has never failed so far as my experience goes. I just cannot get people saved by preaching this "New Gospel." It won't work for me. Where I live we have the same old devil and that hideous thing called sin and the only thing that will get both on the run is the "Old, Old Story, of Jesus and His Love."

I am glad that we are thinking more about evangelism. I hope it won't be for just this year. We ought to have been at it last year and we ought to do it this year and next year and on until Jesus comes. Let us evangelize in the home and in the church, out in the school houses, under brush arbors and under the trees and any place where lost and sinning men are to be found. If we will go out everywhere with a deep and burning conviction of the reality of sin and the awfulness of an eternal hell and a glorious faith in the power of the gospel of Jesus Christ to save the lost from sin and hell we will see souls coming home to God in large numbers. We will see something else to. We will see dishonest grafters turned into honest men, drunkards turned into sober home-loving fathers and husbands, wrecked homes made happy homes, and our boys and girls saved from the awful temptations that beset them on every hand.

My prayer is that Jesus will breath upon us as He breathed upon the disciples in the upper room to the end that we may be filled with the Holy Spirit and set afire with zeal for the lost multitudes about us.

"Brethren, see poor sinners round you
Slumb'ring on the brink of woe;
Death is coming, hell is moving,
Can you bear to let them go?
See our fathers and our mothers,
And our children sinking down;
Brethren, pray, and holy manna,
Will be showered all around."

MISSISSIPPI WOMAN'S COLLEGE
GRADUATES, 1934

Degrees of Bachelor of Arts
May 21, 1934

Mary Lou Barrett.....	Hattiesburg, Miss.
Rena Willene Bullock.....	McComb, Miss.
Mary Katherine Carr.....	Newton, Miss.
Lillian Evelyn Dorsett.....	Lucedale, Miss.
Laurée Hinton	Brandon, Miss.
Blanche Gwendolyn Hunter.....	Hattiesburg, Miss.
Lois Henryetta Kayes.....	Brookhaven, Miss.
Margaret Louise Land	Meridian, Miss.
Ola Lee May	Decatur, Miss.
Mildred Elizabeth McMullan.....	Newton, Miss.
Mary Stockton Mounger	
Pauline Grace Phillips	Bailey, Miss.
Doris Polson	Clinton, Miss.
Fannie Saxon	Shubuta, Miss.
Julia Grace Sheely	Pelahatchie, Miss.
Delta Maxine Stubblefield	Jackson, Miss.
Christine Carey Tillman	
Frances Elizabeth Tucker	Blythville, Ark.

August 15, 1934

Pauline Elizabeth Abbott.....	Sandy Hock, Miss.
Margarita Marta Culty	Mexico City, Mex.
Anna Mae Edwards	Hattiesburg, Miss.
Mary Corinne Frances	D'Lo, Miss.
Vardaman Thomas Hawkins	Forest, Miss.
Mary Myrtle Jones	Carlisle, Miss.
Mary Elizabeth Luper	Prentiss, Miss.
Bessie Maude McMahon	Slidell, La.
Mary Beulah Neely	Jackson, Miss.
Mavis Oliver	Ethel, Miss.

Degrees of Bachelor of Music
May 21, 1934

Eunice Crisler Scull	Hollandale, Miss.
Mary Nell Spell	Georgetown, Miss.
Ada Olivia Walker	Tylertown, Miss.

For those going to the Baptist World Alliance this summer the charge for visa to those entering Germany is reduced to half the regular charge, and there is a possibility of further reduction by delegates getting a "collective visa."

Editorials

Rev. D. A. McCall goes to help Pastor C. F. Hinds in a meeting at Tunica beginning June 5.

It is said that President Hale V. Davis of Oklahoma Baptist University has resigned on account of ill health. He has wrought marvelously well during his short incumbency.

Roumania follows Bulgaria in submitting to be governed by a military dictatorship, the cabinet being controlled by the army. Thus the pendulum swings further to fascism in Europe.

We are not surprised to hear that Dr. E. Godbold, now Secretary of Missions in Missouri, is being strongly urged to accept the presidency of a university.

Dr. Frank Tripp's address on "Spiritual Revival in Paying Our Debts" was undoubtedly one of the most courageous, noble and powerful pleas for high, conscientious honesty ever delivered in any assembly anywhere—Baptist Standard.

Under the pretense of putting the bootlegger out of business a bill has been introduced into congress reducing the federal liquor tax nearly fifty per cent. It's all for the benefit of the liquor dealer, and the promise of big revenue goes glimmering.

It has been my conception that the missionary, educational and benevolent enterprises, which this Convention seeks to foster, are the enterprises of the churches. They are only the means through which the churches fulfill their duty to God and by which the churches may carry out the commission of Christ—M. E. Dodd.

The governments in Europe which are classed as fascist or governed by dictators are Italy, Germany, Russia, Latvia, Bulgaria, Jugo-Slavia, Hungary, Turkey, Poland and Austria. Those which are classed as democracies are Great Britain, France, Spain, Czechoslovakia, Switzerland, Greece, Lithuania and Estonia.

Pastor W. P. Binns reports in the Religious Herald a helpful meeting in First Church, Roanoke, Va., in which Gipsy Smith, Jr., preached. He says, "The whole religious life of our city was blessed by the meeting and many were received into the church upon profession of faith."

Dr. George W. Truett's address on the Spurgeon Centenary in London was heard by the greatest multitude that attended any of the sessions. The seats were full, hundreds were standing and other hundreds were assembled in a nearby auditorium that had been equipped with loud speakers. The address called attention to the marvelous work of Charles Haddon Spurgeon and drew great practical lessons from his life.—Baptist Standard.

At Calvary Church on Sunday the church was filled to its capacity Sunday morning and evening when Pastor H. M. King preached. There was a wedding at the conclusion of the morning service; the pastor preached to those members of the graduating class of the High School who are also members of Calvary Church; but the point of chief interest to most of the congregation was that the pastor was preaching just on the eve of leaving for a two or three months vacation. There were sixteen people baptized at the evening service. Twenty-five have been received in the last three services. Dr. King announced that he was not sick, but tired, and the church has given him a good chance to rest. He will make a trip to Ireland and then if possible through Europe and to Palestine. May our Father preserve him, build him up and return him to us with physical and spiritual strength renewed.

Bills introduced into Congress authorizing the Reconstruction Finance Corporation to lend money to churches ought to find no favor among people who believe in the separation of church and state. We are going to face this old question on new fronts in the days ahead and we ought to keep our record straight in this matter. The camel's nose poked under the tent will soon lead to complete occupancy, and out goes the Arab.

B. C. Smith becomes acting Sunday School Secretary of Georgia Baptists following the death of Mr. Geo. Andrews.

Miss Josie Bell Herring of Greenville is given a \$50.00 scholarship in Blue Mountain College by the editorial staff of "The Mountain Breeze," for the best original poem.

Every departure from New Testament teaching has been preceded and caused by a lowering of spiritual life and moral conduct. When spiritual visibility is bad intellectual acumen is destroyed.

Pastor Mark Lowrey and the church at Silver City will have Dr. W. W. Hamilton with them in a revival meeting beginning July 1st. An effort is being made to have him also in a meeting at Monticello beginning the following Sunday.

The Institute for Social Research says there are 85,000 superfluous churches in the United States. Now if some Baptist should rise to remark that all other than Baptist churches are superfluous, the Social Research brethren would be thrown into spasms.

Facts of the spiritual world are realities only to him who has been born of the spirit. To others they simply do not exist, and you cannot be surprised that they deny the existence of them. "Except one be born again he cannot see the kingdom of God."

The Northern Baptist Convention Assembled in Rochester, N. Y., last week (twenty-third) with an interesting program made out. The theme of chief interest was the consideration of the report of the Committee of Fifteen who recommended organizational changes.

At the Convention in Fort Worth it was reported that there are now 21,010 members of the 100,000 club. On May 10 the amount given by them to pay Southern Baptist debts was \$109,498.69. In Mississippi there are 1,504 members of the club who have contributed \$7,233.09.

Georgia Baptists are considering an amendment to their constitution limiting to three years the time any one man may be president of the Convention. In Mississippi we don't need a clause in the constitution, we just elect a new man every two years. A Baptist church generally gets along better the fewer laws it has.

Senator Roberts prophesies that the legalizing of liquor sales in Mississippi would bring in \$2,500,000 in revenue. There has not been a single promise of the liquor advocates fulfilled in the amount of revenue coming in to the federal government. And federal officials themselves say there is as much bootleg liquor sold as ever, as much as there is of legal liquor.

Shreveport Baptists were exceedingly kind to messengers of the S. B. Convention who stopped over in their city for a few hours. The editor and his wife were taken in a car for an inspection of the city. We were pleased to visit the young city of 5,000 at Barksdale Field which is said to be the largest aviation field in the world. Our friend was Mrs. Christiansen of the First Church.

Dr. Theodore Whitfield, who was pastor for several years of First Church, McComb, is returning to Mississippi from Missouri where he has served as pastor. Rev. W. D. Baker of St. Joseph, Mo., writes that they give him up with great regret, and speaks most highly of him, as one greatly beloved by all the pastors and churches. He will be ready to serve churches as needed in our state. His home address is 241 Clairmont Street, Jackson, Miss.

Heresy is primarily a matter of emphasis. The very word heresy means the lifting of some idea, doctrine or teaching out of its proper proportion to other teaching and thus making it an offense, a means of hurt to the cause. Much as if one of your teeth were one-sixteenth of an inch above the rest of them in the row. Undue and improper emphasis on the ordinances of baptism and the Lord's supper makes one a sacramentalist. A lack of emphasis on the atoning work of Christ on the cross will throw any man's or any churches' whole theological system out of gear.

COMMENCEMENT SUNDAY AT CLINTON

If there is anything in the "good old times," Clinton probably had it Sunday. It was the day for the sermon to both colleges. We have not at hand the list of the graduating classes, but they will be given either this week or next. The day was ideal for the purpose, being bright with sunshine and bracing in temperature. The services were held morning and evening in the Baptist Church, every seat in which seemed to be taken. The towns-people were present with pride and many visitors from far and near gave zest to the occasion.

The two graduating classes of Mississippi College and Hillman College occupied reserved seats, the former in the caps and gowns, the latter dressed like the saints in glory, in white array. The faculty of Mississippi College occupied reserved seats and had the regulation adornment of their various distinguished degrees. The choir was made up of the glee clubs of the two colleges and under the direction of Professor Slater led the worship of song beautifully and acceptably.

On the rostrum were the two presidents, Dr. Nelson and Professor Berry, Pastor B. H. Lovelace and the preacher for the occasion, Dr. R. B. Gunter, the Mississippi Mission Secretary. The first part of the service was under the direction of the pastor, and Dr. Nelson introduced the preacher in words of good taste. The text was well chosen, from I Kings 6:1-2, "And the sons of the prophets said unto Elisha, Behold, now, the place where we dwell with thee is too straight for us. Let us go we pray thee, unto Jordan, and take thence every man a beam, and let us make a place there where we may dwell." The sermon was appropriate and well received. It was a description and a call to the enlarged life. How this was to be attained was well pointed out. Without a dissenting note those who heard the sermon expressed their pleasure in it and went away to be profited by it.

In the afternoon Professor Mackey and the College Band gave a concert on the College Campus. We have been half our lives in Clinton, and we think we have never seen so many cars or other kinds of vehicles as were lined up around the campus Sunday afternoon. This band has made for itself and the college an enviable reputation, and this concert was in accord with its past record.

In the late afternoon Professor Berry and the faculty of Hillman College gave a reception to all former students of Hillman and their friends. As it is one of the oldest colleges in the state its friends are found in three or four generations, and they were well represented. Hillman had their graduating exercises on Saturday night. There were about twenty who received diplomas and go forth to follow in the noble train of women who have gone out from Hillman.

On Sunday night a second cantata was given by the glee clubs of the two colleges. It was done in fine spirit and reflected credit on their instructors. Professor Slater was in charge of the music. The program was built around the Life of Christ, ending with the hallelujah chorus. It was a fitting climax to a great day.

Other exercises of Monday and Tuesday will be mentioned later.

We have been told that Dr. F. J. Chastain of Shaw has been called to Lexington. Further than that deponeth saith not.

Many friends will regret to learn of the injury sustained by Dr. T. E. Ross of Hattiesburg when he was struck by an automobile last week. At last report he was improving under treatment at the hospital.

The medals in extempore debate at Mississippi College were won on Monday by Mr. Willard Knight and Mr. D. M. Nelson, Jr., one for the negative side and the other for the affirmative of the question as to whether the New Deal is succeeding in its fundamental aims. The former of these young men is a ministerial student, the other the son of the college president.

HOW GRACE AND TRUTH CAME INTO BEING

Here are two words without which our religion would be utterly empty of meaning or benefit: Grace and Truth. And you will often find them linked together in the New Testament. In the fifteenth verse of the first chapter of John they are put together and again in the seventeenth verse. In Acts 14:3 Luke speaks of the "word of His grace." Again in Acts 20:32. And in Eph. 4:29 Paul speaks of "grace to them that hear." In 2 Peter 1:2 we read that grace comes "through the knowledge of God and of Jesus our Lord." In 2 Peter 3:18 we are told to "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." Truth is the instrumentality by which grace is conveyed, just as a track is necessary for a railroad train, or a copper wire is necessary to convey electric energy. Ignorance is not a means of grace, but a fearful obstacle to it. Isaiah says, "Hear and your soul shall live." Grace is refused people whose ears are dull of heaving. This is why Jesus always laid so much stress on hearing.

Notice too that in the first chapter of John's Gospel we are told that Grace and Truth came (into being) by Jesus Christ. The word does not mean simply that they came into the world, or came into manifestation, but that they came into being. Apart from him they do not exist. This is in line with his saying that he is the light of the world, and with John's saying that he was the light that lighteth every man. Again, "The light shineth in darkness and the darkness did not extinguish it." All intelligence is from Him. All ability to understand comes through Him, and all the truth which men may hope to receive comes through Him. And this not only comes to us through Him, but comes into being through Him. He not only reveals truth concerning God and all things, but He is the truth. There is no such thing as color in the clouds above us, nor on the earth around us except as it is brought into being through the light. And there is no such thing as truth or grace except as they come into being in the person and revelation or manifestation of Jesus Christ.

There is no knowledge of God apart from Jesus Christ. "The light of the knowledge of the glory of God" must come "in the face of Jesus Christ." "No man knoweth the Father save the Son, and he to whom the Son willeth to reveal him." He is "the effulgence of his glory and the very image of his substance."

The significance of this exclusive prerogative of the Lord Jesus is shown in the different words used with reference to Him and in reference to Moses. It is said that "the law was given through Moses, but grace and truth came into being through Jesus Christ." Moses was simply the human agent through whom the law of God was passed on to men. But not so with Jesus. It is not said that grace and truth were given through Him, but that they came into being through Him. Apart from Him they do not exist. In Him they have their existence and their abiding place and sufficiency.

Mr. J. E. Byrd spoke twice at Booneville last Saturday on the "Whiskey Election."

C. C. Kyser, formerly pastor in Mississippi, recently welcomed 53 into the Pellham church, Georgia.

It is said that Sweden has in recent months revoked the license of 8,546 motor car drivers, of which 6,993 were for intoxication.

We were inclined to speak a good word for the brain trust till Tugwell advised the women to go in for drinking. This calls for a trust buster, or a petition for somebody to put some brains in it.

Dr. Wm. A. Keel, a Mississippian, alumnus of Mississippi College, becomes professor in the School of Christianity in Mercer University. He has been pastor of Central Church, Gainesville, Ga., for several years.

BAPTIST WORLD CONGRESS, BERLIN ENCOURAGING SIGNS

By Dr. J. H. Rushbrooke,
General Secretary, Baptist World Alliance

When the decision was reached last November to hold the Congress in Berlin, the Executive Committee of the Baptist World Alliance was fully aware that it was taking some risk. The economic situation was by no means clear, and might militate against the attendance of Americans in such numbers as came over to Stockholm for the last Congress east of the Atlantic. There was also some honest and not unreasonable doubt whether a free Baptist Congress could be held in Germany. The Executive Committee recognized that a decision to go there would perhaps result in a reduced attendance. Nevertheless, the members were firmly convinced that if it could be held a Congress in Berlin would be more useful than a Congress anywhere else, and a Congress in 1934 than one in any later year.

The decision for "Berlin, 1934" was therefore taken with the knowledge that it might somewhat reduce the number of delegates, but with the confidence that, nevertheless, a substantial attendance would be secured.

Now how stand the prospects at the end of April, rather more than three months from the Congress? First, I am able to report that from the most distant lands—Ceylon, India, Burma, China and Japan in the Far East; New Zealand and Australia; Africa and South America—the names already registered indicate that the total number of delegates will not fall below that at the Stockholm Congress. Of all these, the only one that may possibly be left without representation is Japan, though I hope this blank may be filled before August arrives. As to continental Europe, I expect every country except Russia to be represented, and the indications are that the number of delegates will be fully equal to that at Stockholm. Russia, of course, represents a problem. I think it unlikely that anyone will be able to come from that land; nevertheless, reports have reached me that a few Russian Baptists cherish the hope of being permitted to attend the Congress. From North America, a trustworthy report makes it clear that Canada will be more numerously represented than at Stockholm.

The character of a World Congress and the moral weight of its utterances always depends very largely upon the English and American delegations; and in the case of these it is impossible until a few weeks before the assembling of the Congress to forecast their strength. There is, however, every reason to expect that, whether or not the numbers reach those of earlier years, the delegations will be adequate and representative.

The prospects are now strongly encouraging. The Congress will be able to achieve its two great ends. First, it will offer a demonstration of solidarity with their German brethren on the part of members of the Baptist communion throughout the world. Second, it will give expression to our distinctive principles in the heart of Europe at a time when such an expression has real value.

The only open question is now exactly how large will be the British and American delegations. Every good Baptist who can attend will add to the moral weight of the Congress. The British delegation will certainly be large; and I am confident that, where other lands are doing so well, American Baptists will not fall short in "team play."

Dr. Jno. W. Raley becomes president of Oklahoma Baptist University. He is a Texan, graduating from Baylor University and from Eastern Baptist Theological Seminary in Philadelphia. He is pastor at Bartlesville, Okla., and has been for sometime active as chairman of the Board of Trustees of Oklahoma Baptist University.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.
This one thing we do, pay our debts.

NOTICE TO BONDHOLDERS

Some weeks ago bondholders were advised that the first one-third of their December interest coupons would be paid if sent to R. B. Gunter, Jackson, Mississippi. Notice is now being given that the second one-third of the December 1933 coupons will be paid if sent in.

\$6,000.00 worth of Education Commission bonds fell due December 1, 1932, and were not taken care of. These were paid in 1933 in full. \$23,000.00 worth of bonds matured December 1, 1933. All of these have been taken care of, with the exception of \$2,000.00. We are unable to get in touch with the holders of these. If the holder can be found and will send in his bonds, we are prepared to exchange good, negotiable bonds for those of the Education Commission which have matured.

MORATORIUM

One of our good pastors and a former foreign missionary suggests that a moratorium on our work would be more honorable than to fail to pay our financial obligations which are now due. Another leading pastor said recently that he did not believe that we as a denomination could afford to employ additional workers, or to extend our work without first obtaining the consent of our creditors. He said that we were under as much obligation as a denomination to consult our creditors in making plans which would call for additional expenditures. He was right. It is just as important ethically speaking for us to get our thinking straight on the debt question and the financial question as it is to keep our thinking straight on doctrinal questions. "If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

912 churches which call themselves missionary Baptist churches contributed nothing through the Cooperative plan from the first of January to the first of May this year. These churches could easily give an average of \$15.00 a piece in an open collection. This could very nearly take care of the interest which comes due on our bonds June 1st. We should remember that the Lord holds us responsible according to our ability. We are able to pay these obligations.

ADDITIONAL CONTRIBUTORS TO \$100,000.00 DEBT FUND

Marion County Layman	\$100.00
A. A. Kitchings, Clinton	100.00
Roy M. Lewis, Artesia	10.00
Lucy Stokes, Canton	10.00
Pass Christian Church, Harrison Co.	1.00
B. E. Phillips, New Hebron	1.00
Heidelberg Church, Jasper County	3.00
County Line Church, Jones County	1.00
New Hope Church, Coldwater Association	.50
Long Beach, Harrison County	2.00
Mossville Church, Jasper County	.50
Cohay Church, Smith County	5.00
Theo. Whitfield, Jackson	10.00

The percentage of distribution of the funds of the Southern Baptist Convention are as follows: Foreign Missions 50; Home Missions 23 1-3; Relief and Annuity Board 7; Education Board 3 1-3; S. B. T. S. 4 1-5; S. W. B. T. Sem. 4 1-5; B. B. I. 3 9-10; W. M. U. Training School 8-15; Am. Bap. Theol. Sem. 1; N. O. Baptist Hospital 2 1-2.

"The Folder that made the Carolinas Famous" WHAT HAS THE 18TH AMENDMENT DONE?

Thos. H. Steele, Statesville, N. C.
Copyright, 1933

When the 18th Amendment went into effect, only 31% of the states were wet and partially wet. After that 31% went dry, here's what happened:

(U. S. Census Reports and Court Records)
(Statistical Abstracts U. S. 1923-1931)

Deaths from alcoholism.....	Decreased 42%
Alcoholic insanity	Decreased 66%
General crime from drink.....	Decreased 54%
Drunkenness	Decreased 70%
Divorces (due to drink)	Decreased 50%
*Drinking	Decreased 77%
**Auto wrecks (deaths)	Decreased 50%

Here's what happened in Canada under legalized liquor:

(Dominion Bureau of Statistics, 1928-1929)

Deaths from alcoholism	Increased 113%
General Crime	Increased 109%
Drunkenness	Increased 55%
Drunken Drivers	Increased 830%
Immoral crimes (Ontario)	Increased 76%
**Auto wrecks (deaths)	Increased 42%

*(As admitted by liquor forces' own figures).
**Per 100,000 cars.

BEER

"If you restore the breweries, you will restore the liquor power in this country." (Dr. Leigh Calvin before U. S. Senate Com.)

Immediately after beer was legalized in Washington, D. C., 1933, arrests for drunkenness increased 20% the first month, 35% the fourth month, and 63% the seventh month, above the previous year. (Court Records)

Five months after beer was legalized in New York City, drunks at the hospitals had increased 50%. (Acting Commissioner of Hospitals)

Massachusetts exempted beer and cider from the prohibition laws in 1870, the result was: Total crimes increased 68%, and cases of drunkenness increased 120% the first year. Georgia and Iowa made the same experiment and found beer made conditions far worse. (State Court Records)

Under legalized liquor the breweries either owned or controlled over 75% of the open saloons.

The worst national debauchery in all history from drunkenness as told by Isaiah was from beer and wine only. The art of distilling was practically unknown until 2,000 years later.

According to brewery authority: "Not one-tenth of one per cent of the college youth know the taste of beer." (Under the 18th Amendment.) (Brewery Industry Magazine 1932)

Under legalized liquor, beer constituted 92% of the whole liquor business. 71% of all alcohol consumed in beer. (Statist. Abstract U. S. 1914 and 1919)

In England the official report states that in arrests for drunkenness 45% were drunk from beer. 38% of the women arrested for drunkenness were drunk from beer. (Report of England Board of Liquor Control)

In Germany, sickness of brewery workers outnumber sickness of other workers by more than two to one. This proves the disastrous effects of beer on the kidneys and other organs of the body. (Statistics of Germany Sickness Insurance Funds)

The breweries employ fewer men for the capital required than any industry. For example, in furniture manufacturing, one man is employed for each \$550 capital. In breweries, one man is employed for each \$12,820 capital. (U. S. Census of Mfgs. Statist. Ab. U. S.)

DRUNKENNESS

Wet London arrests 2 times as many for drunkenness as dry New York City, wet Paris 2½ times as many, wet Toronto, Canada, 5 times as many, wet Stockholm 10 times as many, wet Oslo, Norway, 26 times as many. (Investigation by Current History Magazine)

The Salvation Army records show that under legalized liquor in New York City they had 1,

200 to 1,300 drunks to care for each night, under the 18th Amendment the average is not over 7. (Salvation Army Headquarters, New York)

At the Kings Mountain, N. C., celebration October 7, 1930, 125,000 people estimated present, no arrests for drunkenness, no one hurt. At the previous celebration under legalized liquor with hardly one-tenth as many present, the officers had to build pens to put the drunks in. (Report of Mayor of City)

PRISONERS AND CRIME

Of the total prisoners in all state and federal prisons in United States, only 5½% are for violation of prohibition laws. (U. S. Congressional Record, June 6, 1930)

Of all the prisoners received in five years from all state and federal courts, only 9% were for violation of prohibition laws, but 27% were for larceny, and 25% for burglary and robbery. U. S. Census of Prisoners 1929-30)

Federal investigation shows that only 20% of the gangsters' and racketeers' income is from bootlegging. (U. S. Atty. Gen. W. D. Mitchell, 1931)

In England's crime wave, under legalized liquor, crime of young criminals has increased 300% in London but, crime by young criminals (under 18) in United States decreased 43% under the 18th Amendment. (Statistical Abstract, U. S. 1923 and Dr. Carver, Harvard)

Fifty years ago, 19.7% of the state prisoners of New York were 19 years of age and under. Since the 18th Amendment the average has been only 7.7%, a decrease of 60%. (New York Court and Prison Records)

In the United States under legalized liquor there were 98 Keely Institutes, they reduced to 11 under the 18th Amendment, a decrease of 90%. (Gen. Counsel W. B. Wheeler, LL. D.)

There were 275 institutions in all for the treatment of alcoholic diseases, now there are only 68. Decrease in drunkenness caused 207 to close. (American Medical Directory 1931 and S. Crowther, Investigator)

In Chicago during the legalized liquor the Washingtonian Home for Men, for drunkards, had 700 to 1,000 patients at a time and had treated 300,000 drunkards. Under the 18th Amendment it was turned into a hotel. No patients. (Dr. Carver, Prof. Economics, Harvard)

"The administration is deeply concerned over rampant bootlegging that is taking place under repeal." (Washington Press Report January 29, 1934)

Since repeal, bootleggers with large plants are making products and putting them out under labels with counterfeit stamp tax seals. (Reported by Asst. Atty. General Hurley)

Wet Canada has, in proportion, 3 times as many automobile wrecks as dry United States, England has over 3 times as many and Germany has 6 times as many. (Insurance Records Bureau of Stat. and Census)

BOOTLEGGERS

According to authorities on crime, the average criminal law is enforced 55%, the prohibition law 70%.

In wet England under legalized liquor, 1,500 little babies are smothered and mashed to death by drunken mothers each year, as shown by official reports. (Official Report in Parliamentary Debates IV, 194)

The death rate of the United States decreased 25% under the 18th Amendment, which means 200,000 less people die per year. This country under the 18th Amendment, has the lowest average death rate of any principal country in the world. This was not true under legalized liquor. (U. S. Census Report 1931)

Death from alcoholism in the wet states that do not cooperate in enforcing the law are 116% greater than in the dry states that do cooperate in enforcement. (U. S. Census Report 1931 and Vote Record)

In Chicago, before the 18th Amendment, the Barkeepers' Association reported that there were 10,000 speakeasies in that city which the police could not or did not handle. (Reported by Chicago

go Tribune)

In Germany with legalized liquor, \$3,000,000 in fines were imposed on one gang of smugglers. \$4,100,000 in fines were imposed on 5 bootleggers. (Associated Press Reports)

London, with legalized liquor, is said to have 8,000 individuals engaged in manufacturing illicit liquor. (Report in Signs of Times)

Federal agents definitely located and mapped 208 speakeasies operating in the business district of Charleston, S. C., under legalized liquor before the 18th Amendment. (U. S. Court of Claims Record)

Before the 18th Amendment the president of the Pennsylvania Liquor League said there were 15,000 speakeasies in Pennsylvania under legalized liquor. (Reported by Pittsburgh Leader)

In the vote to repeal the 18th Amendment the average number cast was only 23% of eligible voters. 77% stayed at home. In the Southern States 82 out of every 100 never voted. In 7 Southern States, 88 out of every 100 never voted. (Official Vote)

The 9 principal wet states furnished 90% of all cases of alcoholic insanity in U. S. (Dr. Brown—Nat. Com. for Mental Hygiene)

MILK INCREASE

After beer was legalized in 1933, sales of milk and ice cream decreased at the rate of \$333,000 per month in one large company. (Beatrice Creamery Co.) This is the equivalent of 750,000 gallons of milk per month decrease in one company. (Report of President)

Under the 18th Amendment our increase in milk consumption was 26 gallons per person, while the decrease in beer was 17 gallons per person. The beer decrease is admitted by the liquor forces on figures. (Statist. Abstract U. S. 1930—Milk and Letter A.A.P.A.)

To feed the extra cows to produce the increased milk under the 18th Amendment it requires 74,000,000 bushels of grain, which is 41,000,000 bushels more than the liquor business used. (L. J. Tabor, Master Nat'l. Grange)

Under the 18th Amendment dry United States consumer 2½ times as much milk as England. 2½ times as much as Germany, 3 times as much as France, 4½ times as much as Spain, 14 times as much as Japan, all wet countries. (Milk Research Council, Inc., 1931)

The soft drink business increased 307%, the ice cream business increased 281%, and milk consumption increased 26 gallons per person annually under the 18th Amendment. (Statist. Abstract U. S. 1914-1932 Dairy Products)

WHY REPEAL

Now you will ask, Then why the fight to repeal the 18th Amendment? Here are two reasons why:

1. Before the 18th Amendment, 40 foreign nations were selling the United States millions and millions of dollars in liquor each year. They said their liquor sales were cut 75%, and their liquor dealers lost one billion dollars in five years on account of the 18th Amendment. They organized The International Association Against American Prohibition. Raised a campaign fund of \$5,000,000 to break down our prohibition, and said: "We have millions of money we will spend in a merciless fight to destroy prohibition in the United States. We will see that the Volstead Act is modified and 18th Amendment repealed." (Report of Org. in London and Paris Dailies, Associated Press)

2. A few multi-millionaires, brewers and distillers in the United States organized an association to help the foreign nations repeal the 18th Amendment. Nearly a million a year was contributed for propaganda, to control the press, news agencies, journalists to say prohibition is not enforced and is a failure. The object is, as they acknowledge, tax liquor and shift their taxes down on the backs of the farmers, factory workers, and small businesses. (Hearings Jud. Com. U. S. Senate, 1930)

PRICES: Less than 100, 2c each; 100 to 500, 1c each, postpaid. Additional copies over 500, 65c per hundred, postage extra.

Address: Thos. H. Steele, Statesville, N. C.

TEN MINUTE SERMON

PARTAKERS OF CHRIST

By D. O. Horne

"For we are partakers of Christ." Heb. 3:14.

The phrase, "Partakers of Christ," and "partakers with Christ" frequently occur in the epistles, particularly Peter's epistles and Hebrews and they occur in various relationships. Your attention is directed to some of these significant statements.

PARTAKERS OF HIS NATURE

In 2 Peter 1:4 we read: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature." These are bold words, and at first thought they may seem rather presumptuous. Are Christians partakers of divine nature? and if so, how?

Certainly not by virtue of our humanity. The modern tendency is to compliment humanity with divine nature by virtue of creation, since man was created in the image of God. Such calculation does not take into account the fall of the race. In Adam all became partakers of sin and death: "We were by nature the children of wrath, even as others—being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Eph. 2:3, 12.

Our claim is in Christ: "For as in Adam all died, even so in Christ shall all be made alive," I Cor. 15:22. While this reference seems to look toward the future, it also is a present possession, as 2 Cor. 5:17 shows: "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Jesus called the transaction a new birth. By this new birth our ancestry is changed, "now are we the sons of God." We may rest our case there, for we need no further explanation of our partaking of divine nature. In fact, there is no other explanation. We are born again, born into the family of God and are become children of the Heavenly Father.

The Christian, therefore, is of royal birth. This relationship is the highest conception of the Christian religion. That relationship is reflected in God's attitude toward us and in His gracious provisions for us. Why is He so anxious about us, so patient and longsuffering with us? It is because He is our Father and we are His children. Likewise, royalty ought to be reflected in our attitudes and entire conduct. God's children ought to be pure even as He is pure. Upon his visit to the United States, the Prince of Wales was reminded of his royal birth, hence he was under great obligation to maintain the honor of his royal house while visiting in a foreign country. "Be ye holy even as your Father in Heaven is holy," is Christ's exhortation to another nobility.

PARTAKERS OF HIS SUFFERINGS

In 1 Peter 4:13 we read, "Ye are partakers of Christ's sufferings." Are we? Yes, we must, and gladly. From the point of view of our redemption Christ's suffering is a complete work. As an atoning sacrifice, His suffering is solitary. We cannot share in it, we can only profit by it. But there is another sense in which we may be partakers of His sufferings.

Our suffering for His sake it not physical suffering only, although that may be a part of it. Christ's sufferings were not physical agonies only. If so, He was not the greatest sufferer, for His was brief and intense, while the sufferings of others are intense and prolonged. He suffered being misunderstood. "He came unto His own and His own received Him not." His own people misunderstood Him, misjudged Him, and eventually crucified Him. We too must run the risk of being misunderstood and misjudged even by

our friends. Is it because we refrain from questionable social functions? Is it the calling to some noble Christian work against somebody's carnal wishes?

Again, Christ suffered moral repugnance. His holy nature was divinely sensitive to the sins about Him. His moral sensibility never lost its keen edge. How His righteous soul must have been shocked by the gross sins of the wicked world! Sin did not become common to Him, it was always exceedingly sinful. It never seemed a common thing for a man to lie, to steal, to blaspheme, to commit adultery. He suffered because of the presence of sin about Him.

Christian, does sin cause you any agony? If you can look upon the sins of others without suffering, being entirely indifferent to its presence, you do not belong to the class which Peter mentioned. If you take as much delight in seeing sin thrive as in seeing righteousness thrive, I must question your salvation. All sufferings are not physical. Some of the deepest agonies are the sufferings of the spirit. I know some righteous souls who have suffered tortures because of the legalization of the sale of liquor. It is not a meddling spirit but rather an agonizing spirit that causes them to be so much concerned about the July 10th election. If it means something to us, it means more to Him of whose sufferings we are partakers.

PARTAKERS OF HIS PASSION

The sustaining passion of Jesus was for lost men and women. He forgot to eat when there was the prospect of rescuing a poor, sin-cursed creature. His own pain and grief on the cross were lost in His concern for the salvation of His executors. Partakers? How much are we concerned about the souls of men, not only in our own homes, but those in China as well? Mission receipts afford an irrefutable answer to the latter question.

Paul wrote to the young preacher, Timothy, something like this: "Be not thou therefore ashamed of the testimony of the Lord, nor of me His prisoner: BUT BE THOU PARTAKER OF THE AFFLICTIONS OF THE GOSPEL ACCORDING TO THE POWER OF GOD." Was ever there made a more eloquent appeal? Partakers of the afflictions of the Gospel! Would not our missionaries glory in such fellowship? But, alas! the appeal is one that falls quite too often on deaf ears during these days of greed, self-indulgent, and pleasure-loving church members. Partakers of Christ, of His nature, of His sufferings, of His passion for lost souls. Then, rest assured we shall be PARTAKERS OF HIS GLORY. See 1 Peter 5:1, 1 John 3:1-2, Rom. 8:14-18.

RELIGIOUS EMPHASIS WEEK AT STATE TEACHERS COLLEGE

Dr. W. T. Lowrey, of Clinton, Mississippi, conducted the series of services for Religious Emphasis Week, May 13 to May 19, at Mississippi State Teachers College. President J. B. George said that in his opinion it was the best week of the kind ever conducted here. The average attendance was estimated at over 500; the student body enrollment is a little over 600.

The students found that Dr. Lowrey's years of ripe experience had only served to increase his appreciation of the viewpoint of present-day youth and his ability to lead young people into wholesome and vigorous religious thinking. Spiritual life among the students was quickened through Dr. Lowrey, both by the services and by private conferences granted to any student so desiring.

Myrtis Gill, Student

A SACRIFICIAL CLASS

By B. E. Phillips

I do not think any one who has been redeemed by Christ's precious blood and loves the ongoing of the Kingdom of God can read of such sacrificial workers as Dr. Gunter calls our attention to in the Baptist Record of May 10th, without having his heart stirred to its depth. I wish all the worthy workers could get all their salary without delay. They are surely showing a Christ-like spirit to continue their noble work.

I am thinking now of another class of sacrificial workers. I refer to the preachers. Especially pastors of small town, village, and country churches. The things I am here saying are not gathered from statistics. I have gathered my information from what I have heard many of them say. I really believe here is to be found the most sacrificial class of workers in our midst.

This class of preachers has never gotten large salaries. Since the depression many of them have had their salaries reduced fifty per cent, and some more than that. And along with this reduction much of their salary has gone unpaid. During this time looking after the distressed in their midst, visiting the sick and conducting funerals have been a continual expense to them. The upkeep of a car with them has been as costly as ever and living expenses have increased almost fifty per cent during the last year. Many of them are paying some insurance, contributing to the Lord's work, keeping up a car and supporting their family on an income of ten dollars a month per member of their family.

I have heard no bitter complaint from this class. They are not the souring, complaining kind. They are busy living for and helping others. They love the Lord and humanity and righteousness. They hate iniquity and are giving the devil a great deal of trouble. Not a one of them has thrown up his hands to quit. They are in the work because the Lord put them into it and will stay in it till He takes them out. Many of them know well by experience what it is to ask the Lord to make it possible for them to clothe and feed their families and go on with the preaching of the gospel.

I believe here is a situation which should receive prayerful consideration by our denominational leaders and pastors of our strongest churches. Here is a good place to do real kingdom service. Here as a general rule are the men who are reaching the masses of the people with the gospel message. God's blessings upon every one of them. They are doing a noble work in His kingdom.

Blue Mountain College began the Summer School on Tuesday, May 29. A wide range of studies is provided for both sexes.

President L. T. Lowrey says the room reservations already made for girls at Blue Mountain College are forty per cent ahead of what they were this time last year.

Miss Susan B. Riley, Ph.D., daughter of Rev. and Mrs. G. W. Riley of Clinton, has been made Associate Professor of English in George Peabody College of Nashville. She is also president of the Nashville District of the American Association of University Women.

There are people today who adhere to the doctrine of the immortality of the soul, who deny that there will be or can be any resurrection of the body. Of course these people do not recognize the teaching of Jesus on this subject as authoritative, nor any of the teaching of the New Testament as infallible. In the twenty-second chapter of Matthew we are told that the Sadducees asked Jesus about the resurrection. He told them that they erred because they did not know the scriptures nor the power of God. And then he quotes the Lord as saying, "I am the God of Abraham and Isaac and Jacob," who are thereby shown to be living. They had not been raised from the dead, but in the mind of Jesus the continued existence of the soul and the final resurrection of the body were indissolubly joined together.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss. President—Mrs. Ned Rice, Charleston, Miss. Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
 Personal Service—Mrs. M. O. Patterson, Clinton, Miss. Corresponding Secretary—Miss Fannie Traylor Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
 Vice-President—Mrs. G. W. Riley, Clinton, Miss. Young Peoples Leader—Miss Edwina Robinson Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.
 Mission Study—Mrs. Edgar Giles, Avalon, Miss.

OUR PRAYER CALENDAR

1—FRIDAY

Pray for Misses Mary D. Willeford, principal, Woman's Bible School, and Cynthia Miller, nurse and teacher, Laichow-Fu, China.

I will make the wilderness a pool of water.
—Isa. 41:18.

2—SATURDAY

For Miss Cecile Lancaster, girls' school, Kokura, Japan.

He that doeth the will of God abideth forever.
—I John 2:17.

3—SUNDAY

For God's blessing on all state assemblies during June.

Happy is the man that findeth wisdom.

—Prov. 3:13.

4—MONDAY

For Dr. Mary L. King, medical work, Pochow, China.

Jehovah is thy keeper.—Psa. 121:5.

5—TUESDAY

For Rev. and Mrs. C. A. Baker, Pernambuco, Brazil, and Herbert Baker, Margaret Fund student.

In righteousness shalt thou be established.
—Isa. 54:14.

6—WEDNESDAY

For Rev. and Mrs. M. W. Rankin, educational work, Shiuchow, China.

They that deal truly are His delight.

—Prov. 12:22.

7—THURSDAY

For Rev. and Mrs. E. A. Nelson, evangelistic work, Manaus, Brazil.

Yea, we also bear witness.—III John 12.

IMPORTANT

Because of a conflict in 5th and 6th districts with the District B. Y. P. U. Convention, it became necessary to change our dates for our W. M. U. District meetings in Districts 5, 6, 7, and 8, as follows:

District 5 will meet June 5th at Louisville.

District 6 will meet June 6th at Taylorsville.

District 7 will meet June 7th at Poplarville.

District 8 will meet June 8th at Liberty.

Do not fail to observe this change and get the message to your friends and neighbors.

The theme for our District program is "The Challenging Christ." He challenges us To Work, To Pray, To Love. Let us attend these meetings in large numbers—come praying that the Love of Christ will push us out into greater fields of service when we go from these meetings.

One day only will be given to all of these meetings with the exception of District Eight. The program will begin promptly at 9:30 in the morning. The days are long so I feel sure all of us can be on time.

Report of W. M. U. Convention Continued

Mississippi's gains in 1933 are as follows:

Full Graded Unions

A-1 churches

Total A-1 organizations

W.M.S. and young people in Class C and A-1

W.M.S. and total mission study classes

W.M.S. and total small seals

Second large silver seals

Total new organizations

Total W.M.S. organizations

Tithers among young people.

Miss Emma Leachman discussed the Personal

Service Report in a very practical way. She told us to retrace the footsteps of our Master and to study the personal service report Jesus made to John the Baptist and we would know the meaning of Personal Service.

She said when Jesus said to His disciples "Lift up your eyes and look" He did not mean for them to overlook the needs around them. She reminded us that Jesus said "Verily, verily, I say unto you, He that believeth on me, the work that I do shall he do also; and greater works than these shall he do."

She begged the women to lift Personal Service above reports, pity, and sympathy and in the name of Christ DO!

Report of Southwide Personal Service

Again we come "in His Name" with our personal service report. The women and young people of W. M. U. are reaching out to serve their communities, showing that they love Christ and believe His gospel.

The number of our women who are visiting among the foreigners is growing. They are winning these foreigners for Christ, as "in His Name" they carry the message to them.

It is very gratifying to see that we are continuing the very heart of personal service: that of winning the lost. This year 7,682 have been saved as a result of presenting the Savior—personal service. The cottage prayer meetings are listed in large numbers. Through prayer meetings in the homes lives have been changed. We are glad to report that in several of the states this is true.

That Good Will Centers have done outstanding work this year. The clubs are larger and the work is spreading out. They are proving great soul saving stations. We cannot appreciate enough the work done in our centers. In several of the states, work is being done that is much like that of Good Will Centers, but they do not have the center buildings. This is especially true of such work among the Mexican people and in other sections where there are foreigners.

The tabulated report as published gives us an opportunity to see what each state is doing. Please study and use its facts and figures.

I would not close my report without expressing thanks for our Personal Service Guide. Many have already used it, and we hope every society will use it as a study book, if they have not already done so. It makes personal service very real and is truly a guide in the work.

The Negro work has been much in the heart of your chairman. We have in our report the statement that 1,485 W. M. U. organizations are working in that phase of our service.

We are happy to see that the report shows that the directed personal service is helping to solve the problems and is ministering to the needs of and improving conditions in the communities.

Respectfully submitted:

MRS. P. B. LOWRANCE.

A very unusual feature of the Young People's session Tuesday evening was the quartet rendered by the Misses Keys, who are the only living girl quadruplets in the United States. They are students in Baylor University. These young women are nieces of the Texas W. M. U. President, Mrs. B. A. Copass, and the Oklahoma Corresponding Secretary, Mrs. Berta K. Spooner.

They have been offered \$25,000 for one trip on the vaudeville stage, but have refused. They

are lovely consecrated girls, who have been active in our Young People's organizations all through their seventeen years.

During our W. M. U. Training School hour Elizabeth Hale, a former student of the Training School, appeared on the stage dressed in Mrs. E. Y. Mullin's wedding dress used in 1886 and announced to us that "House Beautiful" by Mrs. E. Y. Mullins had come off the press. This is a very beautifully written history of our W. M. U. Training School, the price is 35c paper bound, and 50c cloth. A copy of this will help largely in building a program on this institution.

Mrs. Una Roberts Lawrence, our Southwide Mission Study Chairman, in her report to the Convention summed up the following aims:

1—We will continue to press forward in our well balanced, world-inclusive program contained in our established courses from the First Certificate Course, through the Second, the Home and Foreign Courses, the Honor Certificate work, the Advanced Course and all the well outlined plans for the young people's organizations. We will endeavor to bring more women and young people to complete courses undertaken, believing this to be the way to a well rounded world missionary education. We will endeavor to make it real study, stirring minds and inspiring hearts. We will set ourselves to enlist women and young people who have never before taken a mission study book.

2—We will again emphasize the institute for the training of teachers of mission study, believing that thus we will deal efficiently with the greater part of our problems of mission study. We are asking that the term "Mission Study Institute" be used only in connection with programs planned for the training of teachers, where "how to teach" is the content of the work, not the study of the books in mission study classes.

3—We call our women and young people again to the necessity of making mission study a means to an end, rather than an end within itself. We believe those who know most about the needs and opportunity of the missionary enterprise have greatest responsibility for meeting these. We, therefore, call W. M. U. to greater efforts for the spread of His Kingdom, from their own neighborhoods to the ends of the earth. We believe that no woman or young person should come from a mission study class quite the same person who began that study. We believe that attitudes can be made more Christ-like and vision more worldwide through a mission study class. We believe it is the informed, missionary minded Southern Baptists who are bringing relief to our distressed mission causes. We believe that multiplication of such Baptists is the permanent solution of our problems.

Respectfully submitted,
UNA ROBERTS LAWRENCE.

Theodore Roosevelt is quoted as saying: "THERE IS NOT A THOUGHT IN A HOGS-HEAD OF BEER. NOTHING OF MERIT WAS EVER WRITTEN UNDER THE INSPIRATION OF LAGER BEER. ITS EFFECT ON THE BRAIN IS TO STAGNATE THOUGHT."

Mr. and Mrs. Hardin have given \$400,000 to Simmons University, Baptist in Texas, and the name is changed to Hardin and Simmons University.

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East Mississippi Department

By R. L. BRELAND

CONVENTION REFLECTIONS

In the year 1908 I attended my
first session of the Southern Baptist
Convention. It met that year in Hot
Springs, Ark. I was on my first
legs, so to speak, as a preacher;
accompanied by my pastor, Rev. E.
J. Hill, I had one of the happiest
and most beneficial trips of my
life. The convention work was all
new to me, so the sermons and
speeches inspired and thrilled me
and made me want to be a great
preacher like those I heard.

I heard the scholarly Dr. B. H.
Carroll in a great message, one I
will never forget. How it burned
its way into my heart! Dr. Carroll
was an old man then with long
beard, but his cheeks were ruddy
and his eyes flashed with the vigor
of youth. His voice was clear and
rang out over that large audience
like the notes of a bell. The elo-
quent Dr. George W. Truett was
a young man then and I heard
him for the first time. His gospel
message stirred my soul. Dr. Hart-
well, an aged missionary from Chi-
na, electrified me as he told of the
work being done in that heathen
land and the great needs. His mes-
sage fired me with a missionary
zeal that lingers still. I volunteer-
ed there and then for the mission
work, but my ambition was not ful-
filled.

Dr. J. B. Gambrell, one of the
greatest Baptists who ever lived,
had much to do and say in that
meeting. His words of wisdom were
very helpful then and for years af-
terwards. Dr. E. Y. Mullins was
then at the head of the Southern
Baptist Seminary, and had been for
some years and continued for sever-
al more. He, perhaps, became one
of the most widely known Baptists
we have ever had in the South. Dr.
R. J. Willingham was Foreign Mis-
sion Secretary, Dr. D. B. Gray was
Home Mission Secretary. They were
prominent in the proceedings of
the convention. "Father" Buckner,

the head of the Buckner Orphan's
Home in Texas, with his venerable
beard and manly form was also
present. These with many others
made up a group of leaders the like
of which we have not had since
nor before. Most of these have gone
on to the glory land.

As I sat and watched the pro-
ceedings at Fort Worth this year,
my mind went back to that meet-
ing twenty-six years ago. The per-
sonnel of the leaders has almost
wholly changed. I listened back a-
down the ages and seemingly I
caught the voices of those dear old
men afresh. I was lifted out of the
present, as it were, and I was at
Hot Springs in the spirit listen-
ing to Carroll, Gambrell, Willing-
ham, Mullins, Hartwell, Buckner
and others of sainted memory. My
heart was again thrilled in the
presence of these men as of yore.
But, alas! their voices are hushed
in this land, but very much in evi-
dence in the happy land over there
as they sing the new songs.

We still have a splendid leader-
ship: Dodd, Lee, Truett, Tripp,
McConnell, Moore, Daniels, John-
son and others, who are leading on
in the great work. They are worthy
successors to that great and mighty
group mentioned above. We have
confidence in them and are willing
to follow on in the service of our
Lord. May the Lord help us of to-
day that we may serve as nobly as
did our predecessors.

—O—

Sorry both Dr. Lipsey and Dr.
Gunter came back from the con-
vention indisposed. The Texas at-
mosphere seemed to have had a
bad effect on them.

Yalobusha County lost another of
its finest women last week when
Mrs. Martha P. Pate died at the
home of her daughter, Mrs. Sudie
Vandiver at Grenada. She was 81
years old, the widow of the late
Henry P. Pate, and mother of Os-
car Pate, of Jackson, also of the
late Mrs. R. B. Gunter, and other
children. She was a member of
Elam Baptist Church, and her body
was buried in the cemetery there.
She was beloved by all who knew
her.

Those attending the meeting of
the convention from this section
were Rev. J. M. Metts, Dr. and
Mrs. John H. Hooks, Rev. R. B.
Patterson and the writer.

A Daily Vacation Bible School is
set to begin at Coffeetown June
4th and continue for two weeks. The
revival meeting, with Dr. H. L.
Martin preaching, will begin June
18th. Pray for these.

—BR—

OBSERVED BY A TRAVELER

—O—

The writer was on a railroad
train. After going some 30 or 40
miles another passenger boarded
the train. From his appearance the
writer judged him to be a minister.
The new passenger took a seat
about two seats in front of myself,
lighted a cigar and began smoking.
I had finished reading the morning
paper, and, as the passenger refer-
red to did not have one, I touched
his shoulder with the paper, and
asked him if he cared to read it.
He accepted it with thanks. He
soon found something which he

wanted to discuss, so he moved back
and took a seat beside me. He did
not ask whether his smoke bother-
ed me.

Two ladies sitting some 3 seats
behind us arose and moved some dis-
tance away when my smoking com-
panion sat down beside me. I im-
agined his smoke offended them.
After discussing the article in which
he was interested, he introduced him-
self as a minister, a pastor in one
of our larger town churches.

Soon the conductor came along
and found my companion smoking
in a first-class passenger coach.
He gave the smoker such a reprim-
and as I have never heard a min-
ister receive before or since. The
minister made no reply. When the
conductor was out of hearing dis-
tance he began making excuses in
justification of his conduct. Among
other things, he said that he did not
know that there was a smoking car
in this train. Perhaps he did not.
I would not question his veracity.
I did not see him make any effort
or inquiry to find out if there was
or was not. I knew the train had
a smoker, though I neither smoke
or travel very much.

My embarrassed friend said that
ladies everywhere smoke, so he did
not think it mattered if he smoked
in their presence, even in a first-
class passenger coach. It is sad
that there is some truth in that
statement. Many, far too many lad-
ies do smoke. One only would be
too many. However, the two who
happened to be passenger on this
train were not smoking. I judged
from their appearance and deport-
ment that they were not smokers.
I think smoke was offensive to
them.

I began thinking things as a re-
sult of this incident. Among my
thoughts were: Here is a minister
of the gospel traveling on transpor-
tation which is all probability is re-
duced in rate because of his profes-
sion. He violates the rules of the
company which honors him because
of his standing and profession. He
indulges in a practice which is an-
noying to other travelers, travelers
that pay full fare, and who move
their seats to get away from his
presence. He is setting an example
which most parents would not want
their children to follow, even though
he is Christ's man. "These things,
which ye have both learned, and
received, and heard, and seen in me,
do; and the God of peace shall be
with you," was said by one of
Christ's followers. Could a smok-
ing minister say this?

I wonder when Christ's followers
will look at the tobacco question as
our Saviour would have them look
at it?

Fraternally,
TRAVELER

—BR—

ALBERT—A HOSPITAL STORY

By
Louis J. Bristow, Superintendent
Albert was a man 36 years old.
We first heard of him when a doc-
tor at the Bureau for Relief of

Transients 'phoned to ask if we
would admit him. He had come to
New Orleans about a month before,
had done a few odd jobs, slept on
a cot at the Bureau's headquarters,
had developed a serious case of
pneumonia; and the Government
makes no provision for hospitaliz-
ing transients. Doctor Biggs said,
"I have done all I can, here and if
he does not get into a hospital he
will probably die tonight." He add-
ed he had tried another hospital,
which had declined to admit the
man.

It was a cry of suffering human-
ity: we are supposed to represent
Him who said to his disciples,
"Heal the sick;" a decision should
be made at once. I knew the terri-
bly high cost of caring for such a
case—private room, oxygen, spec-
ial nurse, and other expensive ele-
ments. "The poor fellow seems to
have seen better days, but is down
and out—and he will surely die if
something is not done at once,"
said Doctor Biggs. Visions of a
depleted treasury, and the date ap-
proaching when we must pay more
than \$21,000 interest and maturing
bonds—then a vision of Albert, far
from home, poor, sick, suffering:
he was somebody's son; somebody
loved him. "I was sick and ye vis-
ited one of the least of these me,"
came to mind. "Send him in," I
said.

So he came. Competent doctors
did what they could; gentle nurses
attended him constantly. He show-
ed improvement, then "went bad"
and in 10 days he died. But not
until after I had several talks with
him, and read scripture, and pray-
ed. I learned that he belonged to a
good family in a distant state, but
his family were in straightened cir-
cumstances. Albert himself was
cultured and refined, but "wander-
lust" and the economic depression
had brought him to utter poverty.
He mentioned an aunt's name, and
asked me to tell her he died in
Christian assurance and faith. He
was given a Christian burial. He
spent his last days in a Christian
atmosphere.

Albert's case might have been the
case of your nephew, good reader;
or your brother, or son. For this
terrible depression has brought
many fine folk to poverty and many
young men are coming to this city
and to others, hoping to find work.
Albert's aunt lives somewhere in a
distant State in the Northwest.
Possibly she will see this story.

But isn't it a fine thing to have
part in ministering to such needy
ones? Everybody who sends us a
contribution with which to help the
poor has part. Do you?
New Orleans.

—BR—
Mistress: "How is Uncle Mose,
Dinah?"

Dinah: "I don't 'zackly know,
Missus. De feber is gone, but de
doctor says he's done got de cover-
lessons now."—Ex.

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Sunday School Lesson

W. A. Sullivan

June 3, 1934

Jesus in the Shadow of the Cross
Matthew 26:1-27:34

After leaving Jerusalem on Tuesday evening (Matt. 24:1), Jesus did not return to the city until the afternoon of the following Friday (Mt. 26:2, 17). Meanwhile He rested and waited in Bethany for the day when He should enter in once into the holy place to obtain eternal redemption for us (Heb. 9:12). The account of the events of those hours of waiting and watching is told in our passage for study today.

1. **Foreseeing the Cross** (Matt. 26:1-2). It had been foreseen from before the foundation of the world (1 Peter 1:19-20). God saw it in the Garden of Eden. Prophets had glimpsed it on the horizon of the ages. In Bethany Jesus waited in its shadow. He was not afraid. He calmly waited in the shadow of the cross.

2. **Plotting His Death** (26:3-5). An amazing tragedy! The religious leaders—chief priests, scribes, and high priests—sought how they might take Him by subtility and kill Him. Treacherous cowards all of them. Plotting in the shadow of the cross.

3. **Anointed for Burial** (26:6-13). While Jesus reclined at the table (Mark 14:3) in the home of Martha and Mary who had prepared a dinner in His honor, Mary, moved by the gratitude and impulse of love that does not consider reasons for, nor count the costs of, sacrifices made for His sake, broke her alabaster box of precious ointment and poured it over His head. At once Judas Iscariot and some of the others began to find fault with her for what she had done. Jesus defended her, commended her. "She did it for my burial," said He. Thus He invested her deed of love with a meaning which gave it a place in "God's plan for the ages." In the shadow of the cross.

4. **Sold for Silver** (26:14-15). Judas Iscariot. Thief. Mary's critic. Devil from the beginning. He deliberately agreed to betray the Lord Jesus Christ for whatever amount of silver the chief priests would promise to give him. Thirty pieces of silver! "He sought opportunity to betray Him." In the shadow of the cross.

5. **The Traitor Unmasked** (26:16-25). Reclining at the table with His disciples as they ate the passover meal, Jesus startled them by announcing that one of them would betray Him. They began one after another to ask with sorrow "Lord, is it I?" Finally Judas brazenly asked "Master, is it I?" To which Jesus replied "Thou hast said." That is to say, Yes. John says that Judas "went immediately out, and it was night." But the shadow of the cross was darker than the night.

6. **A Memorial Given** (26:26-30). The traitor having gone, Jesus took a piece of unleavened bread which

had been prepared for the passover meal, blessed it, broke it, and gave it to the disciples reclining at the table with Him. Said He, "Take, eat; this is my body." Then the cup saying, "All of you drink of it; for this is my blood of the New Agreement, which is shed for many for the remission of sins. Do this in remembrance of me." Later, Paul, interpreting the meaning of the bread and the cup, said (1 Cor. 11:26) "As often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." The Lord's Supper was instituted in the shadow of the cross.

7. **On the Way to Gethsemane** (26:31-35). "And when they had sung an hymn, they went out unto the Mount of Olives." As they passed quietly along the streets and out the gates of the city, Jesus spake such words of comfort, instruction, and warning as He had never uttered before (John 14; 15; 16). He warned them of the dark events about to brake, on account of which all of them should become panic-stricken and forsake Him. Although Peter, with his usual impetuosity vehemently affirmed that he would sooner die than forsake his Master, Jesus assured him that before the dawn of another day he would three times deny that he even knew his Lord. At the brook Kidron, in the shadow of the cross, Jesus lifted up His eyes to heaven and prayed as the disciples had never heard Him pray.

8. **"In the Garden"** (26:36-46). In the words of Dr. Hight C. Moore, "What a distance He traversed when 'He went forward a little' into the shadows of the solitude! What a depth He descended into the deep valley of humiliation when 'He fell on His face' on the damp ground of the garden! What intensity of spirit, mind, and body He exhibited as He 'prayed' with strong crying and tears! What infinite deference to deity He displayed in saying 'My Father, if it be possible, let this cup pass from me!' What supreme recognition of divine sovereignty and purpose He set forth in words immortal 'Not as I will, but as thou wilt!'"

9. **Betrayed and Arrested** (26:47-56). Judas came with his betraying kiss. Peter struck with his sword, but was ordered by Jesus to sheathe it at once. Twelve legions of angels were ready to swoop down upon the garden. They did not come. The methods of Christ's kingdom do not include that of force. He would not resist. He was arrested. His disciples forsook Him and fled. In the shadow of the cross He faced the enemy alone.

10. **Accused and Abused** (26:57-68). The Sanhedrin was determined to kill Jesus. False witnesses stood up against Him, but their testimony did not agree. Finally they put Him on oath (26:63) and said "Tell us whether thou be the Christ, the Son of God." He replied with an emphatic affirmative, and further defied them by saying "Hereafter ye shall see the Son of Man sitting at the right hand of power, and coming in the clouds of heaven." That was enough. The high priest went into a violent rage, tore his clothes, charged Jesus with blasphem-

my. At the same time the mob set upon Him with hatred of angry demons. The shadow of the cross was very dark.

11. **Denied** (26:69-75). Simon Peter who followed "afar off" as Jesus was led away from Gethsemane to the house of Caiaphas now sat without in the open court of the palace. Three times he was charged with having been seen with "Jesus of Nazareth." Each time he denied that he even knew Him. First he simply stated that he did not know Him. Next he tried to confirm his denial with an oath. Finally he cursed and swore, saying, "I know not the man." At that the cock crew. Peter remembered. He went out and wept bitterly "in the shadow of the cross."

12. **Sentenced to Die** (27:1-34). Day dawned, but the shadow grew darker still. They hastened away with Jesus to Pilate's judgment hall. Though they accused Him as being worthy of death, the governor knew that their accusations were utterly false and sought to release Him. The rabble cried for His blood. Pilate yielded. Jesus Christ was sentenced to be crucified. He came to the cross. He bore it away along the Via Dolorosa to Golgotha. There before they nailed Him to it someone offered Him an opiate which He refused. With all our iniquities bearing down upon His heart, mind, body, and soul He went to the cross voluntarily and with the full consciousness that He was going there to suffer and to die.

A TAX ON MISERY

An emperor of China once said, "It is true that I cannot prevent the introduction of the glowing poison (opium). Gainseeking and corrupt men will for profit and sensuality defeat my wishes, but nothing will induce me to derive a revenue from the vice and misery of my people." We call him a heathen but his moral and ethical standards were miles higher than those of our national congress and many of our states. They declared an open saloon for the brewers on our boys and girls for revenue. In poetic justice the men and women who voted for it ought to furnish the boys and girls to drink it. Two or three questions about beer revenue:

First, is it right for a government to adopt a policy which makes it financially interested in the death, enslavement and misery of its people?

Who pays the beer taxes, the brewers who writes the checks, or the men who drink the beer? Drive up to any filling station in Texas and you will see gas 10 cents, tax 5 cents, total 15 cents. The filling station is only a tax collecting agency. It is exactly the same with the brewer. He is only a tax collecting agent. What per cent does he charge? Your county tax collector gets around 3 per cent but every time the brewer collects one

dollar in taxes from the public and turns it in as revenue he collects at least seven dollars from that same public and puts it in his pocket. The tax collector gets three cents out of each dollar he collects and the brewer gets \$7.00 for each one he collects. So far as the public is concerned it pays the brewer not less than 700 per cent on every dollar of taxes he turns in which seems a little high.

Who pays the beer taxes? The ones most able or the ones least able? Joseph Keenan, a trades unionist for forty years said that "70 per cent of the money spent over the bar in saloon days came out of the pockets of the working man." Wealthy men do not drink beer as a rule. One is reminded of the statement of one of the DuPonts that 'If beer could come back under a three cent a glass tax, which the working man would be willing to pay, it would save him ten million dollars on one of his corporations' because "the government could do away with the burdensome corporation taxes." Beer taxes are largely misery taxes. Many who have studied the question think that the increased cost of crime, courts, sickness, poverty and insanity as well as accidents will amount to more than the revenue turned in.

Carson Taylor,
1313 St. Joseph Street,
Dallas, Texas.

WAS SPURGEON THE GREATEST PREACHER EVER BORN?

(From Sunday School Times)

There were a dozen persons present that Sunday morning. A heavy snowstorm had come on, and the minister did not arrive. "A thin-looking and illiterate man went into the pulpit." Preaching from Isaiah 45:22, he "managed to spin out ten minutes or so" and then "was at the end of his tether." A sixteen-year-old boy was present. For months he had been under the agony of conviction. That morning he saw the way of salvation—the agony was gone, joy began. The boy's name was Charles Haddon Spurgeon—and he was saved. His preaching ministry began almost at once.

Spurgeon preached his first sermon, in a cottage, at the age of sixteen, and his text was, "Unto you therefore which believe He is precious." He said of it, after it was over: "To my own delight I had not broken down, nor stopped short in the middle, nor been destitute of ideas." But he was glad when he saw his "way to a fair conclusion and to the giving out of the last hymn."

At twenty-three Spurgeon was asked to speak in the Crystal Palace, on a day of humiliation and prayer, and some 25,000 persons came to hear him. Throughout his ministry not only the poor and ig-

(Continued on page 15)



WHEN EYES ARE RED
and inflamed from sun,
wind and dust, you can
allay the irritation with
Dickey's Old Reliable Eye Wash
At All Druggists
Price 25c Dickey Drug Co., Bristol, Va.

SORES BOILS CUTS BURNS
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BLUE MOUNTAIN

Blue Mountain, Miss., May 26,—Special.—The sixty-first annual session of Blue Mountain College, Dr. Lawrence T. Lowrey, President, ended Saturday, being one of the best sessions of recent years. Despite the general economic conditions, the enrollment was gratifying and the quality of the work done during the year was exceptionally fine, not only in the literary departments, but also in the Fine Arts Departments and the other activities of the institution.

The anniversaries of the three literary societies and the superb programs of the Schools of Music and Expression and the splendid exhibits of the Departments of Arts and Home Economics all reflected credit upon both the students and their instructors.

Several of these particularly fine programs were given in various places in Mississippi, and Blue Mountain College was greatly applauded for the aesthetic excellence of its opportunities afforded its students in these special fields.

The initial feature of the commencement exercises was the most inspirational sermon preached on Sunday morning in Lowrey Memorial Baptist Church to the 1934 Senior Class by Dr. B. H. Lovelace, pastor of Clinton, Miss., Baptist Church. Dr. Lovelace's discourse was one of the best commencement sermons ever enjoyed by a Blue Mountain congregation, and made a deep impression upon the forty young women in caps and gowns as well as upon the big congregation filling Lowrey Memorial Church for the sermon.

Tuesday afternoon, a delightful alumnae luncheon was enjoyed by a large group of B. M. C. women and friends in the Central Dining Hall of B. M. C., the luncheon being served by the Blue Mountain P. T. A. Besides the delicious dinner, there were spicy speeches, special music and the featuring of the class of 1884. Mrs. May Gardner Black, Murfreesboro, Tenn., was toastmistress in the place of Mrs. Ethel Smith Posey of Jackson, Mississippi.

A song in honor of the Class of 1884, written by David E. Guyton and sung by a B. M. C. quartette directed by Miss Linda Berry and tributes to Mrs. Pattie Lowry Lowrey by Miss Elizabeth Purser, to Miss Mabel Hutchins by Mrs. Louella Jennings VanLandingham and to Mrs. Cora Buchanan Youngblood by Miss Linda Berry in place of Mrs. Josephine Swaim Jones lent a unique flavor to the alumnae luncheon, the trio thus honored being the entire Class of 1884.

Later on Tuesday afternoon, there was a colorful program of aesthetic dances by students of the Department of Physical Education directed by Miss Martelle Leake.

At the business session of the General Alumnae Association, the same officers were re-elected for the ensuing year.

On Tuesday evening, the annual closing recital of the Fine Arts Departments was one of the most charming features of the commencement exercises, consisting of

selections by the students in Expression, Voice, Piano and Orchestra. A superb piece of work of this program was the final number, arranged by Fraulein Franziska Heinrich, Director of the Conservatory of Music. It was a magnificent rendition by five pianos assisted by the B. M. C. Orchestra, and it was received with enthusiastic appreciation.

Wednesday morning in the Modena Lowrey Berry Auditorium, the final graduating exercises were made particularly interesting because they consisted of a Golden Jubilee of the Class of 1884 made up of Mrs. Pattie Lowry Lowrey, Mrs. Cora Buchanan Youngblood and Miss Mabel Hutchins and of the Class of 1934 made up of 38 lovely young ladies in caps and gowns, the two classes being seated together, each with its full membership, though separated by exactly fifty years.

A great throng filled the big auditorium for the double ceremonies and Dr. Lawrence T. Lowrey presided with his usual dignity and grace.

Following the invocation by Dr. J. P. Kirkland, President of the Board of Trustees of B. M. C., President Lowrey presented Dr. W. T. Lowrey, formerly president of B. M. C., who paid a glowing tribute to the Class of 1884.

President Lowrey then announced the resignation of Miss Mabel Hutchins, for fifty years Professor of Mathematics, declaring that her resignation had been accepted with deep regret by the Board of Trustees who appreciated her half century of splendid service and her lifelong devotion to B. M. C.

President Lowrey presented Miss Hutchins with a beautiful leather bound book, containing letters from each of the college presidents under whom she served and from a representative of each of the fifty graduating classes during her regime, closing with a letter of appreciation by Mother Berry. President Lowrey stated that Miss Hutchins would become Professor Emeritus of Mathematics of B. M. C. at the close of the current session. Miss Hutchins responded feelingly to the tributes and in grateful acknowledgement of the lovely book.

President Lowrey next introduced Dr. Alfred Hume, Chancellor of the University of Mississippi, who delivered the annual baccalaureate address.

Declaring that he made his maiden speech in Mississippi in Blue Mountain College some thirty years ago, Chancellor Hume, in his own direct and clear-cut way, made a fine heart-talk to the Senior Class, building his address around the trilogy, the state, the church and the home, asserting, that, in the final analysis, the home is the most significant of the three.

Himself the son of a gallant Confederate soldier, Chancellor Hume began by paying tribute to Gen. M. P. Lowrey, Fighting Parson of the Army of Tennessee and founder of Blue Mountain College. He attested his devotion to the Stars and Stripes, but was tender in his tribute to the Stars and Bars,

quoting feelingly lines from Father Ryan in honor of Robert E. Lee and the Conquered Banner.

He read one of his own poems dedicated to his own gallant father and another in appreciation of his home and family.

Dr. Hume was strong in his words of commendation of the small denominational college, declaring he hoped B. M. C. would never grow too large and voicing his own appreciation of its fine scholarship and its splendid contribution to the civic, religious and domestic life of the country. He said the Christian college has no excuse for existing, unless it is truly Christian in every detail and he said that B. M. C. measures up to the demands of a Christian college.

He grew eloquent in his appreciation of womanhood and rose to a climax in denouncing the disposition of some girls and women to drag their birth-rights into the mire by imitating the vices of boys and men in the name of sex equality. He sounded a clear call to the sweet girl graduates to hold high and untarnished the fine traditions and ideals of Blue Mountain College through the coming years.

President Lowrey announced that the Summer School of B. M. C. would begin on Tuesday, May 29, and would run for eleven weeks, divided into two equal terms. The Summer School will be open to both men and women and will offer courses for collegiate credit and for renewal of teaching certificates. President Lowrey stated that a total of 12 semesters of credit could be obtained during the Summer School.

Dr. W. T. Lowrey pronounced the benediction, ending the sixty-first annual session of B. M. C.

Though she broke her collarbone by a fall a few days earlier, Mother Berry attended the graduating exercises, having been present

for the closing of sixty of the sixty-one sessions of Blue Mountain College.

David E. Guyton.

OCEAN SPRINGS

Ninety-four in Sunday school the 20th inst, and 49 in B. Y. P. U. Fine services at both morning and evening. The 11 A. M. service was with Vancleave. 24 in Sunday school, and some 35 or 40 at the preaching service. Secretary Wilds of the B. Y. P. U. Department has promised the Jackson Association a worker for the month of July, including the annual meeting of this department on fifth Sunday at Moss Point. Things are taking fine shape for the work in my three churches, Ocean Springs, Ft. Bayou and Vancleave, for the summer. A B.Y.P.U. training school will be held in each, also a series of meetings. The annual fishing outing for one week will begin Monday, after the first Sunday in June. Mr. De Jean of Biloxi is generous in giving some thirty odd pastors and workers this outing each June.

Yours fraternally,
J. E. Barnes.

J. C. Greenoe who went from Vicksburg to Trenton, Mo., welcomed twenty new members the first four Sundays in April.

Do You Have Headaches? Take CAPUDINE

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Timely Warning!! TO ALL BAPTISTS...

Certain persons, professionally operating in various states as representatives of SONGS OF FAITH, and soliciting complimentary advertising from business friends of Baptist churches, with which to furnish free song books to the churches, have vanished after collecting funds, and have left the merchants and the churches in despair.

Surely, this plan of using any sacred song book by which to carry commercial advertising into church pews will receive the protest of all thoughtful Christians.

This is to advise that our Board and Stores have not arranged for any such representation, nor adopted such methods in our sales campaigns in connection with SONGS OF FAITH. Baptist churches, approached by unidentified persons proposing these "get-something-for-nothing" methods in connection with any song book should, by all means, report immediately to the Baptist Book Store.

Business friends of our churches should be warned against such activities. Baptist churches should deal direct with the Baptist Book Store (sole state distributor for SONGS OF FAITH) which has been organized and equipped, and is operating, for the benefit of Baptists in the state.

BAPTIST SUNDAY SCHOOL BOARD, Publisher of
SONGS OF FAITH—and represented in your state by

BAPTIST BOOK STORE
500 East Capitol Street Jackson, Mississippi

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

On our way last week to Texas, as the train stopped at a little station, I saw a man coming quickly to the train for the mail, and behind him two little children. He picked up the two mail bags, small for him, but big for them, and started back to the station. But the little boy wanted to do what Daddy did, and he ran and held up his arms to his Daddy, who immediately placed one of the bags in them. In a moment, Little Sister, too, asked to help, and received the second bag. How proud and happy they looked, trudging along in front of Daddy, carrying his burden. And I thought I could see, in the set of his back, as they three went along out of my life, that he was proud and happy, too, that his little son and daughter were interested in his business, and wanted to take part in it. O dear me, I almost forgot that this simple little incident ought to teach us something! What shall it be? Well, I expect you've got a mighty good father and mother, who work pretty hard for you. Always love them dearly, and that repays all they do for you. And try to do all you can for them: a little girl who wipes the dishes every day is a great help to her mother. I saw a grown young man sweeping the back porch not long ago, and believe me, he could sweep it. I saw a pretty new dress on a fourteen year old girl, and her mother told me that Etta Mae cut it out and made it herself. There are so many things you may do to help, cleaning up the yard, weeding the flowers, cutting the grass, and many more. See how many of them you can do, and how much they are appreciated. Is this long enough, for a sermon? Well, we'll stop, then.

I am sending the May money to the Orphanage and Bro. Cormier, tomorrow, and will tell you next week how much it is. It is not as much as usual, unless I get some more between now and then.

Much love from
Mrs. Lipsey.

Bible Story No. 21, May 30th
Peter Denies Jesus: Luke 22:54-62

When Jesus was captured in the Garden of Gethsemane, and carried away to the high priest's house, His friends, the apostles, who were with Him, escaped from the garden and ran away. But they did not go far, for Peter and John, at least, turned and began to follow Him afar off. The high priest's palace was built on the slope of the hill, and there was an outer court which led by a door to the inner court: John was acquainted with the chief priest, and went on in, but came back to bring in his friend. While John passed on to get as near Jesus as possible, Peter stopped in the inner court, and went up with the servants to the coal fire which had been kindled there on this cold spring night. He sat down with the servants before the fire, but he was not to escape notice as an outsider. A certain maid, the same one who had first let him in (John 18:17) looked closely at him, and said, "This man was also with Him. Art thou not one of them?" But Jesus' terrified friend, thinking only, it seems, of his own danger, declared stoutly that he did not know Him! Presently, Peter walked away down the porch; he did not heed it that just at that moment "the cock crew." Soon another maid noticed him as a stranger, and then a man, a kinsman of Malchus whose ear he had cut off this same night, said that he remembered seeing him in the garden. And Peter denied with an oath that he was one of this Man's disciples. "Immediately," his words had scarcely died away, when loud and shrill the second cock-crow was heard. He now remembered

that the Lord had told him that before the cock crew twice, Peter would deny his Master twice. He looked up, and Jesus turned and looked upon him. His eyes looked down into the deepest depths of Peter's heart, and broke it. What did Peter see, in those eyes? Sadness, reproof, forgiveness, a call to repentance? He went out and broke into bitter weeping.

—o—
Wesson, Miss.
May 25, 1934.

Dear Mrs. Lipsey:

I think in a few days I will be having measles. Miriam is broken out with something in her throat, and I suspect it must be measles. We've been exposed to "mumps" too. I got up a week or two ago from German measles.

I'm sending dues for Jeannie Lipsey Club No. 3, and also a puzzle. I didn't mean for last puzzle to spell a word.

Your friend, Lura Clark.

Puzzle

(The first letter of each answer put together will spell a name.)

Who was Jacob's first wife?
Who was Jacob's father?
Who, of Jesus' disciples, denied him three times?

What was Peter sometimes called?

Who was it that sold his birth-right?

In the Bible what word is used for "you" mostly?

Lura Clark.

Thanks to you all. I know what it is to nurse a family of children through measles and mumps too. So I know how to sympathize with you all.

—o—
Wesson, Miss., R 4
May 25, 1934.

Dear Mrs. Lipsey:

I forget to write every month, but this month I will write. I am taking the Red Measles I think. I am broken out in my throat, but not on my body. I had a little bit of fever yesterday, but today I have a cold; I don't know if I have it or not. Lura is sending my club dues in with her dollar.

With love,
Abbie Miriam Clark.

Looks mightily like measles. Here's hoping you may soon be up and out in the sunshine.

—o—
Wesson, Miss.
May 25, 1934

Dear Mrs. Lipsey:

I had almost forgotten to write a letter. But when Lura wrote I thought of it. I am enclosing a puzzle. The first letters of all the answers spell a name in the Bible.

Canoy Clark

Who was Joseph's father?
Who was Jacob's twin brother?
Whose strength was in his hair?
Whose wife did David love?
Who was the child that heard God's voice while living with Eli?

Canoy Clark.

Welcome to these faithful ones. Keep coming. And let others come too who have stood on the sidelines.

—o—
MAY-ROBERTS BILL ATTACKED
BY NEW DRY ORGANIZATION

Executive Secretary of the Citizens Campaign against Hard Liquor issues statement of stand of the organization.

Meridian May 14th—The Citizens Campaign Against Hard Liquor which has been organized for the purpose of defeating the May-Roberts Bill at the election on July 10th and which had opened state headquarters for the campaign at Meridian, Miss., with Nate S. Wil-

liamson executive secretary, has entered actively upon the campaign.

Nate S. Williamson, Executive Secretary, of the campaign issued today the following statement upon the bill: "In regard to Senate Bill No. 180 as amended by Senate Bill No. 589, commonly known as the May-Roberts Bill, it provides that on the tenth day of July 1934, there shall be an election held throughout the state at which all qualified electors and all persons who were qualified to vote in primary election, on July 10th, 1934, may vote."

THE BALLOT SHALL READ

"For sale of alcoholic beverages in the county."

"Against the sale of alcoholic beverages in the county."

"For state-wide prohibition."

"Against state-wide prohibition."

The local option feature of the election on July 10th settles the question in each individual county for two years, but may be reopened at an election called upon petition of twenty percent of the qualified electors any time after the expiration of the two years.

MAJORITY CAN KILL THE BILL

If a majority of the persons voting on July 10th vote for state-wide prohibition the sale of hard liquors will not be legalized in any county in the state.

If a majority of the voters participating in the election vote against state-wide prohibition, the proposed law would compel the Governor, the Attorney General and the Secretary of State as the members of a "State Liquor Commission" to immediately enter into the business of buying and storing hard liquors by the wholesale.

It would also place these highest officials of the state in the business of distributing hard liquors for retail sale to the general public in each and every county where the majority vote "for the sale of alcoholic beverages in the county."

LIQUOR COMMISSION ALSO

ELECTION COMMISSION

Under present laws the same three officials, who would constitute the state liquor commission, appoint all election commissioners in each and every county in the state. It would therefore put the entire election machinery of the state in the hands of the liquor commission.

The Board of Supervisors of every county voting wet would be compelled to engage in the business of selling hard liquors at retail.

COUNTY MANAGERS ON
COMMISSION

The retail manager is paid a commission on the amount he sells, out of which all expenses and compensation shall be paid and the state liquor commission sets the rate of his commission. Such manager would, therefore, become a high-powered "commission" salesman of hard liquors to the general public.

PUBLIC RECORDS OF SALES

The proposed law would require the keeping of a public record of the names and addresses of all persons to whom such alcoholic beverages are sold. It would be a criminal violation of the proposed law to break the pasteboard package or to open a bottle of the alcoholic

beverage contained therein or to withdraw any of the bottles therefrom within the building where sold or any public place.

ENCOURAGES AND DIS-
COURAGES DRINK

The state will, therefore, find itself in the inconsistent business of placing its citizens in prison, or extracting money by the way of fines, from its citizens, to the great impoverishment of individuals and families, more especially to the great hurt of women and children, just because the purchaser of hard liquors from the state happened to drink the same to excess, the natural thing for him to do.

—BR—

SUNDAY SCHOOL DEPARTMENT
NOTES

—o—

The following classes became standard during the month of April:

Young People

Euzeliam, First Church, Columbus; Friendly, First Church, Columbus; Mary and Martha, First Church, Columbus.

Adult

Men's, Brooksville; Business Women's, First Church, Laurel; Franklin, Magee.

The adult department of the Magee Baptist church is also standard for the second year in succession. It is the only standard adult department in the Southern Baptist Convention for this Sunday School year to date. This is quite an accomplishment and they have our heartiest congratulations.

—BR—

Brother Bill Raley writes to say that brother J. H. Myrick of Sandersville would appreciate an opportunity to operate a newstand if some one knows a place of this kind which can be secured on easy terms. He speaks of him as being a worthy and capable man in every way, who in spite of his blindness is able to manage such a business.

—BR—

First: Make sense of this sentence: "It was and I said not all"

Second: Make the letters of this sentence into one word: "Nor do we."

The answer to the first one is possibly: "It was 'and,' I said, not 'All.'" The answer to the second puzzle is "One word."—Ex.

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and eleven \$22 monthly payments

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"What Saith The Scripture"

Most vital subjects Scripturally considered. Excellent study course. Should be in every home.

Price 25 cents in silver.

C. S. Wales, Blue Mountain, Miss.

B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Miss.



John N. Kellogg
President Dist. 3

We regret the loss of Mr. John N. Kellogg, president of District 3. Mr. Kellogg has moved from the state and is now located in Nashville, Tenn. In his absence Mr. Lawrence Smith of Aberdeen, vice-president of the convention will preside. Mr. Smith asks that every B. Y. P. U. in the district send one or more representatives to New Albany NEXT TUESDAY. The convention opens at three o'clock in the afternoon Tuesday, June 5th. All attending this convention are asked to bring their supper with them. This meal will be served in picnic style with the host church serving and furnishing the drinks. District Three includes the following counties: Lafayette, Marshall, Benton, Tippah, Alcorn, Tishomingo, Itawamba, Prentiss, Lee, Monroe, Chickasaw, Calhoun, Pontotoc and Union. One of the main addresses of the convention will be the first afternoon with Mrs. J. Wash Watts speaking on the subject: "Palestine and Her People."



R. D. Pearson
President Dist. 4

Our District Conventions offer many good things to those who will take the time to attend. Besides the good fellowship that we have with our co-laborers in the work from different parts of the district and from the state at large, we have the inspiration that comes from the close contacts with our missionaries. Surely every B. Y. P. U. member will be greatly interested in hearing about the work and conditions in the Holy Land from Mr. and Mrs. Watts. Their messages will be worth more than the entire trip will cost in time and expense. There is also the helpfulness of the conferences for our practical and often trying problems. Expert advice that will apply to our needs will be had for the seeking. We are hoping that every B. Y. P. U. will be represented at Meridian when District Four Conven-

tion meets June 7-8. Let us all pull together to make this the outstanding convention of our experience in fellowship and in helpfulness.

R. D. Pearson

"THE SPOTLIGHT"

The Spotlight is the publication of the Brookhaven B. Y. P. U. Department and is a most interesting sheet. The issue of May 13th was given to the announcement of committees with suggestions for the district convention that meets with them June 14-15. In listing the committees the statement was made that certain qualifications were kept in mind, for instance—

Homes—Folk talkers.
Finance—Cute (Absolutely).
Serving—Good Cooks.
Registration—Own Fountain Pen.
Publicity—Wind Jammers?
Information—Look Wise.
Transportation—Car Owners.
Perhaps this should have been—
Those paying installments on cars.
Ushers—Prissy.

Decoration—None married, except two.

Pages—100 per cent Juniors.

The copy carries the names of committeemen and forty individuals are at work on committees making ready for a great meeting.

HOLLY SPRINGS ORGANIZES B. A. U.

After a successful B. Y. P. U. Training School the Holly Springs church under the leadership of Pastor R. A. Morris and director Guy Palmer, a splendid B. A. U. was organized with an initial membership of twenty-two. Dr. Ira B. Seale was elected to the office of president. They enter upon the work enthusiastically and hope to make the union A-1 their very first quarter.

JACKSON COUNTY ASSOCIATIONAL B. Y. P. U. MAKES PLANS FOR JULY

Dr. J. E. Barnes, president of the Jackson County Associational B. Y. P. U. announces that plans have been made for special emphasis in study course during the month of July. A special worker is being furnished him by the B. Y. P. U. Department of the state for that month and the churches are cooperating in the plan. The Ocean Springs B. Y. P. U.'s are reported by Dr. Barnes, their pastor, as doing fine work with good attendance and splendid spirit.

PRESIDENT MYRICK EMPHASIZES STUDY COURSE IN HIS DIVISION WITH SPECIAL WORKER FOR THE ENTIRE SUMMER

Mr. Granville Myrick, president of the Ackerman Division, in his plans for his division asked for a special worker for the summer. Miss Ruby Mae Thompson is already on the field and has been since May 8th teaching study courses in church in

the four counties that comprise the division. Miss Thompson is one of our volunteer workers. She is giving her time because she loves the Lord and His work and wants to be a good steward. She teaches school for a living during the school term and promotes B. Y. P. U. and the Kingdom through B. Y. P. U. during the rest of the year. Congratulations to the Ackerman Division.

LAUREL DIVISION PLANS HELD UP ON ACCOUNT OF ILLNESS OF WORKER

The Laurel Division, under the leadership of President W. E. Hellen had plans under way for a campaign of study course and organization for the summer that for the immediate present is being held up because of the illness of Miss Hazel Rhodes who as a volunteer worker was to give her summer to this division. We pray for a speedy recovery for Miss Rhodes so that these plans may be completed and carried out. The work was to have begun with a training school at Bay Springs May 13th. Miss Rhodes is another of our school teachers who loves the Lord and His work enough to volunteer her summers to His work. Such love and service does not go unrewarded.

SAND HILL, GREENE COUNTY, HAS COURSE

The B. Y. P. U. of Sand Hill church in Greene County were fortunate in having with them for a study course Mr. Paul Boothe. Paul is one of our volunteers and goes whenever called upon to help a B. Y. P. U. be a better B. Y. P. U. Paul is one of our young preachers, and an enthusiastic B. Y. P. U. member. He believes that the future of our churches lies in a membership trained now to love and serve efficiently the Lord and His church. Plans are already made for Mr. Boothe to lead the Seminary B. Y. P. U.'s in their Training School the first week in July.

TWO HUNDRED DOLLAR ERROR

On page five of the April 26th issue of the Baptist Record is a statement from Dr. R. B. Gunter showing that the Orphanage is receiving near \$300.00 per month from the Cooperative Program, instead of the \$100.00 per month, as stated by me, in April 19th issue of the Record.

I am more than happy to know that my information which I regarded as correct was \$200.00 per month in error. And would be much happier to know it had been a \$1300.00 mistake. Then the Home could have the \$1400.00 per month necessary to maintain it.

I would like to say here, though, that my \$100.00 per month statement, was based on information as to the average monthly receipts of the Home for the year of 1933.

Should be glad if Dr. Gunter would give us these figures also.

FRUITLAND INSTITUTE

(In the Land of the Sky)
Standard Baptist High School for boys and girls. Able Faculty of Christian men and women. Strong Courses. Individual attention. Ideal location. Prepares for College and Stresses Character Building and Christian Leadership. Very reasonable rates. 35th Session opens Sept. 4, 1934. Write: A. B. MURPHREE, Principal
R. F. D. No. 2, Hendersonville, N. C.

It was also mentioned in his statement that the "writer was willing to compare contributions with anyone who criticizes the Cooperative Machinery." Guess this refers to me. Well, here is where I must beg to be excused. For when large gifts are mentioned, I, at once, think of Christ, on a certain occasion, when a widow put two mites (1-4 cent) into the treasury while others put in much, remarked to his disciples, that she has given more than them all. (Mark 12: 41-44).

So we shall continue to pay a tithe, and add a little more, here and there, for good measure and let it go at that.

After all, my main and only purpose, was to show that the Cooperative Program does not receive sufficient funds to maintain the Orphanage on its present percentage, given it by the Cooperative Program. And, if I am correctly informed, it does not permit (by action of Convention) the Home officials to appeal to a church as a body for help except on Mothers Day and Thanksgiving, thereby causing them the tedious and expensive task of going from home to home soliciting groceries, etc. It seems to me this should not be. Because churches, as a rule, are very responsive to the Orphanage cause.

In our church (Scotland) each member is eager to help, and becomes peeved, if not given the opportunity to do so, when the cause is brought up.

As "we learn to do by doing," I think we might learn to give by giving. So why not urge them to give to this cause and then lead them to give to all causes?

While seeking the blessing of our Lord upon these orphan children and receiving a rebuke from Dr. Gunter, (I believe one of God's chosen servants) I am reminded of the incident recorded in Mark 10: 13-16, when the disciples rebuked those who brought children to Christ that He might bless them. "But when Jesus saw it, He was much displeased and said unto them, 'Suffer the little children to come unto me, etc.' "And then He took them up in His arms, put his hands upon them and blessed them." The same will He do for these children if we work, pray and faint not.

Benson Box

Teacher: "How many days has each month?"

Johnnie: "Thirty days has September. All the rest I can't remember. The calendar hangs there on the wall. Why bother me with this at all?"—Ex.

HEADACHES Yield Quicker

To This RELIABLE
"Balanced Prescription"

It's bad enough to have a headache, it's worse to take chances with unbalanced UNSAFE imitations which may upset your stomach and leave a "Heart-Shocking" after-effect. STANBACK, the ONE "Balanced Prescription," contains exactly the proper amount of each pain-relieving agent to insure both SPEEDY and RELIABLE relief. STANBACK also gives quickest relief from Neuralgia, periodic and muscular aches and pains due to inorganic causes. Ask for STANBACK and for your PROTECTION, make sure you get STANBACK. —10c.—Adv.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

912 Churches Gave Nothing to Co-operative Program From January 1st to May 1st

We are giving below a list of the churches which sent no contributions to the State Board office for our Co-operative Program work from the first of January until the first of May. This list is being published with the hope of conveying information to the churches, and with the hope of arousing them to a sense of duty. The cause is suffering because of their failure to contribute. The failure to contribute will later re-act upon the churches. Their failure means that orphan children, aged ministers, invalids, needy ministerial students and those without the knowledge of salvation suffer. A clear and ardent presentation of these various interests to all of the churches of the State would have, in all probability, resulted in a fair offering. The writer has never known a church to fail to respond when the pastor presented the claims of these causes.

Alcorn County Association

Liberty Hill, Cane Creek, Bethlehem, Brush Creek, Fairhaven, Glendale, Jacinto, Kemps Chapel, Lone Oak, Love Joy, Mays Creek, Rienzi, Shiloh, Tusculumbia, Union, Antioch.

Benton County Association

Canaan, Flat Rock, Hamilton, Lone Oak, Pleasant Hill, Curtis Creek.

Bolivar County Association

Boyle, Walker-Hanks Memorial, Benoit, Merigold, Skene.

Calhoun County Association

Pittsboro, Antioch (Cal.), Antioch (La.), Banner, Bethel, Bentley, Big Creek, Concord, College Hill, Derma, Duncan Hill, Drivers Flat, Elard, Gaston Springs, Lantrip, Macedonia 4, Meridian, Midway, Mt. Moriah, New Liberty, New Providence, Old Town, Parker, Pilgrims Rest, Poplar Springs, Rocky Mount, Sarepta, Shiloh, Spring Creek, Union Grove, Turkey Creek.

Carroll County Association

Calvary, Coila, Carrollton, Hickory Grove, Liberty, Mount Pisgah, McCarley, N. Carrollton, New Bethel, New Jerusalem, New Salem, New Shiloh, Poplar Springs, Vaiden, Centreville.

Chickasaw County Association

Amity, Arbor Grove, Buena Vista, Center Hill, Egypt, Friendship, Mt. Olive, Parkersburg, Pleasant Grove, Pleasant Ridge, Woodland, Okolona, Shiloh, Bethel, Houlka.

Choctaw County Association

Bethany, Blythe Creek, Chester, Concord, Crape Creek, Ebenezer, Fentress, French Camp, Mt. Moriah, New Haven, New Zion, Providence, Spring Hill, Wood Springs, Bethlehem, McCurtains Creek.

Clay County Association

Old Montpelier, Antioch, Hebron, New Montpelier, West Point West End.

Clarke County Association

Falling Creek, Hepzibah, Knights

Valley, Montrose, Northup Chapel, Phalti, Pine Hill, Souenlovie, Mount Zion, Union.

Coldwater Association

Center Hill, Trinity, Oak Grove, Ebenezer, Grays Creek, Horn Lake.

Columbus Association

Mayhew, Bethel, Columbus East End, Long Branch, Mt. Zion, New Salem, Pleasant Hill.

Copiah County Association

Carpenter, Hopewell, Pearl Valley, Poplar Springs, Rockport, Sardis, Rocky Hill, Galilee, Antioch, Gatesville, Harmony, Pilgrims Rest, Sylvarena.

Covington County Association

Calhoun, Cold Springs, Lebanon, Mt. Horeb, Oak Grove, Rock Hill, Sanford, Union Jr., Union Sr., Williamsburg, Willow Grove.

Deer Creek Association

Four Mile, Straight Bayou, Isola, Silver City.

Franklin County Association

Concord, Damascus, Lucien, Morgans Fork, New Hope, O'Zion, Providence, Pleasant Valley, Quentin, Spring Hill, Ramah, Sarepta, Siloam, Union, Natchez First, Mt. Zion.

George County Association

Shady Grove.

Greene County Association

Piave, Unity, Avera, Cedar Grove, County Line, Fellowship, Indian Hill, Johnson Creek, Sand Hill, Pleasant Hill, Unity, West Salem.

Grenada County Association

Elliott, Graysport, Enon, Leflore, Hebron, Holcomb, Mt. Paran, Pleasant Grove, Providence.

Harrison County Association

Bowen Memorial, Bay St. Louis, Grace Memorial, Kiln, Logtown, McHenry, Persimmon Hill, Lyman.

Hinds-Warren Association

Beulah, Byram, Chapel Hill, Palestine, Raymond, Edwards, Griffith Memorial, Antioch, Jackson Parkway, Learned.

Holmes County Association

Antioch, Harlands Creek, Mt. Pleasant, Mt. Vernon, Saron, Beulah, Pickens, Tchula.

Itawamba County Association

Fairview, Kirkville, Liberty Grove, Mt. Moriah, New Home, Pleasant Ridge, Salem.

Jackson County Association

Escatawpa, Fountain Bleau, Iowana, Red Creek Union, Wade, Pascagoula First.

Jasper County Association

Antioch, Decedar, Dushau, Enon, Fellowship, Lake Como, Union Seminary, Pine Grove, Ebenezer, Corinth, Concord, Montrose.

Jeff Davis County Association

Antioch, Bassfield, Bethany, Dublin, Hebron, Hepzibah, Oak Grove, Ebenezer, White Sand.

Jones County Association

Indian Springs, Centreville, Soso, Harmony, Sandersville, Fairfield, Lowrey Creek, Wausau, Mt. Oral, Moselle, Sharon, Pineview, Pleasant Home, Shelton, Ovelt, Bethlehem, Beulah, Fellowship, Antioch, Pleasant Ridge, County Line, New Hope, Tuckers Crossing, Bethel, Mars Hill, Corinth, Mt. Olive, Pine Grove.

Kemper County Association

Binnsville, Black Water, Corinth, Union, West Kemper, Salem, Wahalak, Antioch, Bluff Springs, DeKalb.

Kosciusko Association

Beulah, Bowlin, Carson Ridge, Center, County Line, Doty Springs, Edgefield, Ethel, Harmony, Hurri-

cane, McCool, New Salem, New Hope, North Union, Pilgrims Rest, Bear Creek, Pleasant Ridge, Springdale, Unity, Williamsville, Zama, Jerusalem, Yockanookanay.

Lafayette County Association

Abbeville, Bethel, Bluff Springs, Tula, Dillard, Harmony, New Prospect, Philadelphia, Shiloh, Taylor, West Union, Yellow Leaf, New Elbethel, New Hope.

Lauderdale County Association

Arkadelphia, Causeyville, Collinsville, Concord, Daleville, Fellowship, Hickory Grove, Macedonia, Meridian 41st, Mt. Gilead, Mt. Horeb, Mount Olive, Mt. Vernon, Pine Grove, Long Beach, Midway.

Lawrence County Association

Antioch, Arm, Bethel, Bismark, Crooked Creek, Jayess, Nola, New Zion, Oma, Providence, Newhebron, Oakvale, Wanilla.

Leake County Association

Rocky Point, Center Hill, Corinth, Freeny, Good Hope, Madden, Mars Hill, Mt. Carmel, Renfro, Salem, Springfield, Thomastown, Cedar Grove Pleasant Hill, Tuscola.

Lebanon Association

Big Level, Baxterville, Dixie, Lumberton, Macedonia, Military, Bond, McLaurin, Pearce Creek, Providence, Red Hill, Richburg, Corinth, Purvis, Sumrall.

Lee County Association

Auburn, Baldwin, Birmingham, Brewer, Center Hill, Macedonia, New Hope, New Macedonia, Pleasant Hill, Pleasant Valley, Uclatubba, Union Hill, Mt. Zion, Oak Hill.

Leflore County Association

Money, Schlater.

Liberty Association

Antioch, Bucatunna, Center Grove, Center Ridge, Coyette, Elam, Hurricane, New Bethel, Liberty, Pine Grove, Pleasant Grove, Rolling Creek.

Lincoln County Association

Arlington, Bethel, Big Springs, Calvary, Fair River, Holly Springs, Macedonia, Mission Hill, Mt. Zion, Pearlhaven, Philadelphia, Pleasant Grove, Union, Wellman, Friendship, Heucks Retreat, Moaks Creek, Mt. Moriah, Mt. Pleasant, Norfield.

Madison County Association

Farmhaven, Lone Pine.

Marion County Association

Antioch, Clear Creek, Holly Springs, Hurricane Creek, Oloh, Shiloh, Sandy Hook, Spring Cottage, Greenville, Kokomo, White Bluff, Cedar Grove, Ebenezer, Edna, Goss, Improve, New Hope.

Marshall County Association

Clear Creek, Coldwater, Cornersville, New Harmony, Philadelphia, Salem, Spring Hill, Temperance Hill, Alexandria, Chewalla, Mount Moriah, Pleasant Grove.

Mississippi Association

Amite River, Bethel, Dry Fork Union, Glading, Mt. Pleasant, New Zion, Oak Grove, Pioneer, Stephenson, Woodville, Terrys Creek, Gillsburg, Hebron Memorial, Mt. Olive, Robinson.

Monroe County Association

Athens, Bethlehem, Gregory Chapel, Harmony, Centreville, Becker, Bethel.

Montgomery County Association

Bethsaida, Bethlehem, Eskridge, Hebron, Mulberry, Poplar Creek, Poplar Springs, Pine Bluff, Pine Forest, Prospect, Shiloh, Stewart, Union, Milligan Springs, Hays

Creek, Kilmichael, Scotland, Rock Hill, Sardis.

Neshoba County Association

County Line, Deemer, Ebenezer, Hope, Linwood, McDonald, Mt. Nelson, Mt. Sinai, New Blackjack, New Hope, Pleasant Dale, Spring Creek, Stallo, Neshoba, Providence, West Philadelphia, Bluff Springs, Burnside, Longino, Pearl Valley.

New Choctaw Association

Bokohoma, Calvary, Canaan, Bethany, Hope, Hopewell, Macedonia, Mt. Zion.

Newton County Association

Bethel, Good Hope, Mt. Pleasant, Oakland, Rock Branch, Pinkey, Union, Beulah, Lawrence, Chunky, Pleasant Ridge.

Noxubee County Association

New Bethel, Vernon.

Oktibbeha County Association

Center Grove, Long Branch, New Hope, Self Creek, Wake Forest, Morgan Chapel, Bethesda, Double Springs, Longview, Maben, Starkville, Sturgis.

Panola County Association

Peach Creek, Pope, Tocowa, Hebron, Longtown, McIvor, Shady Grove, White Oak Grove, Pilgrims Rest.

Pearl River County Association

Derby, Goodyear, Harmony, New Palestine, Olive, Poplarville, Spring Hill, Steep Hollow, West Union, White Sand, Bethel, Union, Sycamore, Oak Grove, Liberty, Zion Hill, Juniper Grove.

Perry County Association

New Augusta, Beaumont, Calvary, Good Hope, Runnelstown, Red Hill, Seminary, Indian Springs, Union.

Pike County Association

Bogue Chitto, Holmesville, Thompson, Fernwood, Johnston Station, Tangipahoa, Union.

Pontotoc County Association

Buchanan, Carey Springs, Center Hill, Emmanuel, Endville, Furs, Hebron, Hopewell, Liberty, Locust Hill, New Hope, New Prospect, Oak Hill, Piney Grove, Randolph, Shady Grove, Wallfield, Friendship, Spring Hill, Algoma, Toccopola, Troy, Duncan Creek, Turnpike, Zion.

Prentiss County Association

Caver, Magnolia, Gaston, Mount Olive, Mt. Zion, Oak Hill, Osborne Creek, Pleasant Grove, E. Prentiss.

Rankin County Association

Dry Creek, Galilee, Liberty, Pearl City, Pearson, Rock Bluff, Bethlehem, Cato, Leesburg, New Prospect, Clear Creek, Hickory Ridge, Mizpah, Mt. Creek, Rehoboth, Star.

Riverside Association

Birdie, Berea, Darling, Lambert, New Hope, Rich, Sunflower, Wildwood, Marks First, Sledge, Coahoma, Dundee, Friars Point, Jonestown, Lula.

Scott County Association

Hopewell, Clifton, Homewood, Liberty, Mt. Olivet, Oak Grove, Pulaski, Ridge, Steele, Union, Ludlow-Jerusalem.

Simpson County Association

Hope, D'Lo, Everett, Gum Springs, Jupiter, Mt. Zion, New Bethlehem, Oak Grove, Pinola, Siloam, Shivers, Stonewall, Weathersby, Pleasant Valley, Corinth, Strong River, Palestine, Cohay-Pine Union, Athens, Bethlehem, Goodwater, Macedonia.

Smith County Association

Oak Grove, Rose Hill, Sylvarena,

Beulah, Burns, Clear Springs, Clear Creek, Concord, Harmony, Leaf River, Mt. Carmel, Mt. Pleasant, Mt. Zion, Mineral Springs, New Home, Rocky Hill, Salem, Ted, Union, White Oak, Zion.

Sunflower County Association

Carroll, Holly Grove, Lombardy, Nora Smith, Porter Bayou, Rome, Roundaway, Wade, Blaine, Dockery, Doddsville, Inverness, Jones Bayou, Ruleville.

Tallahatchie County Association

Spring Hill, Ashland, Bethany, Central, Cowart, Friendship No. 1, Friendship No. 2, New Goshen, Mt. Pisgah, Vance, Paul, Scotland, Corinth, Tutwiler.

Tate County Association

Bethel, Evansville, Hickory Grove, Looxahoma, New Hope, Senatobia, Strayhorn, Tyro, Wyatt, Arkabutla, Mt. Manna.

Tippah County Association

Pleasant Hill, Hunter Chapel Mt. Moriah, Turners Chapel, Peoples, Pine Grove, Academy, Lebanon, Oakland, Faulkner, Mt. Olive, Concord, Mt. Hebron, Macedonia, Tiptersville, Shady Grove.

Tishomingo County Association

Bethlehem, Burnsville, Forest Grove, Mt. Moriah, Highland, Mount Vernon, New Prospect, New Liberty, Old Providence, Tishomingo, Union, East Port, Belmont, Cross Roads, Golden, Paden.

Union Association

Beech Grove, Bethesda, Elmo, Fellowship, Pattison, Pioneer, Unity, Old Salem, Piedmont.

Union County Association

Amaziah, Bethel, Beulah, Beech Springs, Blue Springs, Enterprise, Harmony, Ingomar, Macedonia, Mt. Gilead, New Harmony, Pleasant Hill, Pleasant Dale, Zion Hill, Oak Grove, Old Oak Grove, New Prospect.

Walthall County Association

Centerville, Magees Creek, Smyrna, Union, Enon, Knoxo.

Wayne County Association

Chason, Chaprall, Evergreen, Hiwatee, Pleasant Grove, Strengthen, Zions Rest, Eucutta, Hopewell, Mt. Gilead, Denham.

Webster County Association

Hohenlinden, Mt. Pleasant, Union, Mantee.

Winston County Association

Hopewell, Liberty, Oak Grove, Plattsburg, Evergreen, Gum Branch, High Point, Macedonia, Poplar Flat, Antioch, Loakfoma, Yellow Creek, Enon, Ellison Ridge, Holly Grove, Harmony, Mt. Pleasant, Sardis, Murphy's Creek, Shiloh.

Yalobusha County Association

Big Springs, Camp Ground, Clear Springs, Dividing Ridge, New Hope, O'Tuckalofa, Pine Grove, Pleasant Grove, Sylvarena, Bethel, Hopewell, Shady Grove, Tillatoba.

Yazoo County Association

Blackjack, Bethlehem, Holly, Bluff, Liverpool, Oak Grove, Ogden, Providence, Rocky Springs, Short Creek, Bethel Center Ridge.

Zion Association

Philadelphia, Hebron, Tomnolen, Mt. Pleasant, Lollars Grove, Pilgrims Rest, Pleasant Hill, Cross Roads, County Line, Monte Vista, Bluff Springs, Mt. Zion, Harmony, Fellowship, Mt. Vernon, Walthall, Cumberland, Double Springs, Mathiston, Spring Creek.

DOES NOT STOP THE BOOT-LEGGERS

—O—

The official reports from Canada deplore the activity of illicit liquor trade in Dominion.

In the matter of the claim that bootlegging can only be controlled by Government sale of liquor, and that Canada has succeeded with her Government sale of liquor, the Citizens Campaign Against Hard Liquor, organized to defeat the May-Roberts bill, which is modeled along the lines of Canadian liquor control, through its Executive Secretary, Nate S. Williamson, at Meridian, has issued the following statement:

"We have, in the state office of the Citizens Campaign Against Hard Liquor, the latest reports, issued by the officials of Canada on their liquor situation and the following statement is certainly significant:

"The Hon. L. A. Tascherau, Premier of Quebec, arguing in the legislature in favor of amending the Quebec Liquor Act so that stores may be kept open to a later hour, is cited in the Montreal Daily Star of April 10th, 1933, as follows: 'It was a well known fact,' he said, 'that whole fleets of barges and schooners were engaged in the bootlegging of alcoholic liquors in the St. Lawrence River, whole powerful organizations were engaged in distilling liquor in the largest cities. Arrests were being made, stills were being confiscated, but when the police wish to get at the leaders of the movements it was always found that they had disappeared.'

"The Hon. R. F. Stockwell, sponsor of the bill, stated: 'A powerful ring of bootlegging in the liquor trade existed. There was no doubt about it, and consequently considerable revenue is lost to the province.'"

—BR—

YOUNG PEOPLE'S REVIVALS

—O—

I would like to take this opportunity to describe to readers of the Baptist Record the nature of the revival work to be carried on by Baptist students this summer.

The state is divided into eight B. S. U. districts. The plan is to have at least one revival of one week's duration in some representative church in each of the districts. Some districts will have two, but the extent of the summer will limit the possibility of this in most districts.

Virtually all engagements are definite; the finished schedule should be ready to print in a week or so.

The opening revival is to be in the First Baptist Church of Oxford, June 4-10. This gives promise of being one of our greatest weeks. Dr. F. M. Purser, pastor, and all his young people are working and planning to that end.

The personnel of the revival party is not to be the same all summer. For Oxford we will have Edward Yarborough of Tylertown, xylophonist and musical director; Clara Brashears of Gunnison, pianist; Alvin Huffman of Blytheville, Ark., soloist; Leo Green and John A. Moore of Tupelo, speakers. There

will be an abundance of local talent at Oxford: Lucy Carleton Wilds, state B. S. U. president; Louise Leavell, B. S. U. president of Blue Mountain College; and many others.

The purpose of these meetings is to be evangelistic and consecrational. A religious experience census will be taken of all young people in each community. The information secured in these censuses will be very vital as an indication of how the young people of the State of Mississippi stand on the moral issues of the day. The information thus secured will be secondary, however. The principal object of this work is the obtaining of contacts with the young people.

We are looking forward to a summer of great religious experiences. Pray for the work.

John A. Moore,
Mississippi College.

—BR—

(Continued from page 10)

norant, but the rich and learned, hung upon his words. His meetings were attended by the Prime Minister of England, the Lord Chief Justice, the Chief Commissioner of Metropolitan Police, and such other distinguished citizens as David Livingstone and John Ruskin. "For such popularity as this no parallel can be found in the annals of the Christian Church,"—and it was sustained throughout nearly forty years.

Perhaps the question that heads this article startles the reader. Perhaps one is moved to disagree most positively. But evidence of the most amazing and thrilling character will be presented in the pages of THE SUNDAY SCHOOL TIMES, Philadelphia.

One hundred years ago, on June 19, 1834, Spurgeon was born. Centenary memorials and tributes in his honor are being held throughout the world. The TIMES is offering its readers an extraordinary opportunity.

Beginning in the issue of June 2nd the TIMES will publish an extended series of articles on Spurgeon by one of the greatest British Baptist preachers and writers of our generation, the Rev. W. Graham Scroggie, D. D. (Edin.), who concluded last October, a rich ministry of many years at Charlotte Chapel, Edinburgh, and accepted a six months' engagement in Auckland, New Zealand, following which he will be conducting Bible Conference and Missionary work for the Mildmay Movement for World Evangelization, in New South Wales and elsewhere.

In a series of eight or ten articles Dr. Scroggie makes Spurgeon live again before the reader. Probably few Christian people of today have any conception of the massive greatness, grandeur, and glory of the life and character and work of this English preacher. The name Spurgeon has been known as one of the mountain peaks of the nineteenth century in pulpit ministry. Many have not realized, unless they have made a special study of it, the towering uniqueness of this man and of what he accomplished in a comparatively brief lifetime—he was only fifty-eight years old when he died.

Dr. Scroggie takes up his narrative in three parts:

I. THE STORY OF SPURGEON.

II. THE CONTEMPORARIES OF SPURGEON.

III. THE MANIFOLDNESS OF SPURGEON.

Spurgeon was one of God's greatest gifts to the Church and the world. Every Christian minister in the world today ought to have the rare blessing of these penetrating, revealing studies by Dr. Scroggie. There is a challenge in them also for all Sunday school workers,—indeed, for Christian people of every sort, young and old.

Dr. Scroggie's articles, telling the story of Spurgeon's life and work, some 14,000 words or more, will run in eight or ten installments exclusively in THE SUNDAY SCHOOL TIMES, beginning with the issue of June 2nd.

—BR—

A tramp had been invited into the kitchen to warm himself on a cold morning while Johnnie's mother cooked him some breakfast. Johnnie kept walking around the tramp looking at his bow-legs and finally said: "Mister, you'd better get away from that stove; you're warping."—Ex.

—O—

An Irishman got out of his carriage at a railway station for refreshments, but the bell rang and the train left before he had finished his repast. "Hould on!" cried Pat, as he ran like a madman after the train, "Hould on, ye murthenould stame injin—ye've got a passenger on board that's been left behind."—Ex.

—O—

A very thin full-back was annoyed by the attentions of a small dog during a Rugby match.

At last, when play had moved to the other end, the back turned and shouted to the spectators: "Whoever owns this dog might call him off."

A voice responded: "Come here, Spot. Them ain't bones, boy—they is legs."—Ex.

Maturity... Maternity... Middle Age

At these three trying periods a woman needs Lydia E. Pinkham's Vegetable Compound. Give it to your daughter when she comes to womanhood. Take it for strength before and after childbirth. Take it to tide you over Change of Life. Take it whenever you are nervous, weak and rundown.

A medicine which has the written endorsement of nearly 800,000 women must be good. Give it a chance to help you, too. Take it regularly for best results.



**LYDIA E. PINKHAM'S
VEGETABLE COMPOUND**

98 out of 100 women report benefit

FOR BETTER OR WORSE

In an article published in the Record for April 10, 1934, I copied from Second Corinthians 5:19 as follows: "That God was in Christ reconciling the world unto himself." The wording of this scripture was so simple and plain that I did not try to rewrite or enlarge upon it.

But in your issue of May 10, 1934, our Sage from Jena, La., replied to this article of mine in the following language: "Many who write for publication in regard to the Bible, and who sometimes assume to tell preachers how and what to preach, are themselves totally ignorant of how to study and interpret the scriptures.—In a recent issue of the Record, a writer put forth Second Corinthians 5:19, to prove that moral conditions of the world are growing better. In the first place, that scripture does not bear on his contention at all; and in the second place, while God was reconciled in Christ to the world, and for that reason, all people could be saved if they would be reconciled to God in Christ."

The grammatical structure of the last part of his statement is not exactly clear; but I think that we may reasonably guess at his meaning.

What I wanted to notice about his statement is that he makes the Bible say something that it never did say; and he makes the Bible mean something that it never did mean. God is the same yesterday, today, and forever; and He never does change. God never was reconciled to any person, time, or place. All the reconciliation has to go the other way. It may be noted that the Bible teaches that reconciliation of the world is to be a gradual process.

Also, it is a little precarious when brethren are discussing the teachings of the Bible with each other for the one to speak of the ignorance of the other, lest the one also expose his own ignorance.

This good brother also speaks of people growing worse and worse. Several of our preachers tell us that the Bible teaches that the world is to grow worse and worse, and I have tried to get them to point out the time since which the world is growing worse. If the world is growing worse and worse, it must be assumed that there was a time when the world was in a highly exalted condition of righteousness; and I am begging these people to point out this time to me, and to tell me just what caused the world to rise to that high state of righteousness. In a former article, I pointed out the nadir of the world's righteousness; and now I want someone to point out the zenith of the world's righteousness.

I recently heard one of these preachers say from the pulpit, "Anybody with half sense can see that the world is in the worst condition that it has ever been in; and it has rapidly grown worse during the last six months." I also heard him say from the pulpit, with a great deal of emphasis, "I stake all my ministry, all my reputation, all that I am on this proposition: the second coming of Christ cannot possibly be later than 1936." Then I wished

that some psycho-analyst would look into that preacher's mind and tell us from what source he was getting his inside information.

The writer of the above mentioned article in the Record says of my former article, "The same writer quoted from Malachi 1:11, to prove moral conditions are growing better. It is a little strange that he did not include verse 10 of the same chapter. In that passage God is rebuking the priests for their moral depravity. They were guilty of just such sins as are common now among professed Christians."

Yes, God was teaching that priest-ridden nation that he was going to destroy them for their sins, and he did it about 470 years after that. It is also true as our writer says that some professed Christians of our day are as bad as those priests were. Some of this kind have been in the world ever since Christ was crucified. But in the eleventh verse which I quoted, God said, "From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles."

This same good brother from Jena writes on as follows: "Dan. 2:34, 35, 44, have absolutely no reference whatever to the age of grace, and were not fulfilled at the first advent of Jesus, but will be literally fulfilled at his second advent. Everybody who knows enough to write for publication about the Bible, and about history and world conditions at the first advent of Jesus, knows that in no sort of way was the Roman empire then as it is described in the passage cited."

Well, now, that blow was a "juvember," as the boys used to say. But I do not acknowledge defeat yet. The facts are that there is no world power in existence today that would suit the conditions as described by Daniel that would exist when the God of Heaven would set up his kingdom. But the Roman empire with the three world powers that existed just preceding it did tally with the conditions that Daniel spoke of.

It will be seen from reading that second chapter of Daniel that Nebuchadnezzar had seen a great image in his dream, and that the head of the image was of fine gold, and that three other parts of the image consisted of different kinds of material, and that each kind of material represented a different kingdom, except the last kingdom, which was to be represented by different kinds of materials because it was to be weaker than the three kingdoms before it. But all were to bear rule over all the earth.

These four kingdoms were to begin with Nebuchadnezzar as the first king, because Daniel said, "Thou art the head of gold." The other kingdoms were to follow Nebuchadnezzar's in succession, and, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

There are no kingdoms in the world today to suit the description that Daniel gave. But the four successive kingdoms beginning with

that of Nebuchadnezzar did suit his descriptions. These four kingdoms were Chaldea, which ended in 539 B. C.; Persia, which ended in 330 B. C.; Macedonia, which was succeeded by the Roman empire, which was in existence when Christ set up His kingdom, headed by the church. The teachings of this kingdom of God has been breaking into pieces the old monarchial kingdoms of the earth ever since that date, with some set-backs and reversals now and then; nevertheless, it has been progressive.

Us that the God of heaven is now about to set up his kingdom as spoken of by Daniel have darted here ly kingdom that will answer Daniel's description; but they seem to have entirely ignored the first three of those kingdoms that existed before the old Roman government about the time of Christ. We learn from the 18th chapter of Acts that Paul met Aquila and Priscilla at Corinth, and that Claudius had recently expelled the Jews from Rome. This was about A. D. 53, and Rome was ruler of the world. Claudius had married Agripina, who had a son, Nero, by another man. Agripina was ambitious to have Nero on the throne, and she had Claudius murdered and Nero made ruler in A. D. 54. Nero grew tired of his mother and had her slain in A. D. 59. Then, it is claimed, Nero burned Rome for a selfish purpose in A. D. 64 and accused the Christians of doing this, and thus began the terrible persecution of the Christians in Rome. The same old Nero is said to have had Paul executed in A. D. 67, and to have committed suicide in A. D. 68. Then this same Roman government destroyed the Temple, Jerusalem, and the Jewish nation in A. D. 70.

These were some of the perilous times spoken of by Christ as recorded in Matt. 24 and Luke 21. Oh, yes; the people were eating and drinking, marrying and giving in marriage in those days just as they were in the days of Noah. Read Matt. 24:34. "Verily I say unto you, 'This generation shall not pass away till these things be accomplished.'" Read Luke 21:32. "Verily I say unto you, 'This generation shall not pass away till all things be accomplished.'" Read Matt 16:28. "Verily I say unto you, 'There are some of them that stand here, who shall in no wise taste of death till they see the son of man coming in his kingdom.'" Yes, and that kingdom came before those people died.

I heard one of these preachers say in the pulpit that the world is getting worse, and can not possibly get better, because the Bible teaches that it is going to get worse. Then I said in my mind, "That preacher can not possibly pray, 'Thy kingdom come; thy will be done in earth as it is done in heaven.'" "

Phew! I must quit. The Baptist Record has been indulgent toward me to publish what I have written here-to-fore. But some people have become disturbed by what these so-called "Second Coming" preachers are telling them; and I must acknowledge that my own mind may have become about half cracked in trying to keep the people from believing a good deal of what these preachers are telling them. So, I almost had to say something, or "bust."

Fraternally,
W. R. Hunt, M. D.
Tupelo, Miss.

May 17, 1934.

SUNDAY SCHOOL ATTENDANCE
MAY 27, 1934

Jackson, First Church	901
Jackson, Calvary Church	1,013
Jackson, Grif. Mem. Church	633
Jackson, Davis, Mem. Church	397
Jackson, Parkway Church	231
Jackson, Northside Church	85
Meridian, First Church	630
Columbus, First Church	440
Hattiesburg, First Church	651
Clarksdale Baptist Church	323
Laurel, First Church	485
Laurel, West Laurel Church	363
Laurel, 2nd Ave. Church	305
Laurel, Wausau Church	47
Hollandale Baptist Church	135

B.Y.P.U. ATTENDANCE MAY 27

Jackson, First Church	110
Jackson, Grif. Mem. Church	193
Jackson, Davis Mem. Church	251
Jackson, Parkway Church	102
Jackson, Northside Church	35
Columbus, First Church	180
Clarksdale Baptist Church	129
(Attendance at Clarksdale last week was 129 instead of 107 as reported).	
West Point, First Church	126
Hollandale Baptist Church	78
Skene Baptist Church	66

Rev. D. L. Hill, pastor of the Okalona Baptist church, attended the School of Religion at Vanderbilt University at Nashville last month, having been awarded a scholarship for outstanding literary accomplishments.

At the evening preaching service, May 6th, Bro. L. R. Howell, one of the most faithful workers in the Okalona Baptist church was licensed to preach. He has been untiring in his personal service work in winning the lost to Christ, and spends many hours each day in the study of God's word.

Dr. H. C. Cox, professor of Bible at Union University, Jackson, Tennessee, will hold a revival meeting at the Baptist church in Okalona, beginning the first Sunday in June.

Sunday school attendance, May 6th was 190.

Okalona Baptist Church
B. E. Chandler,
Church Reporter.

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